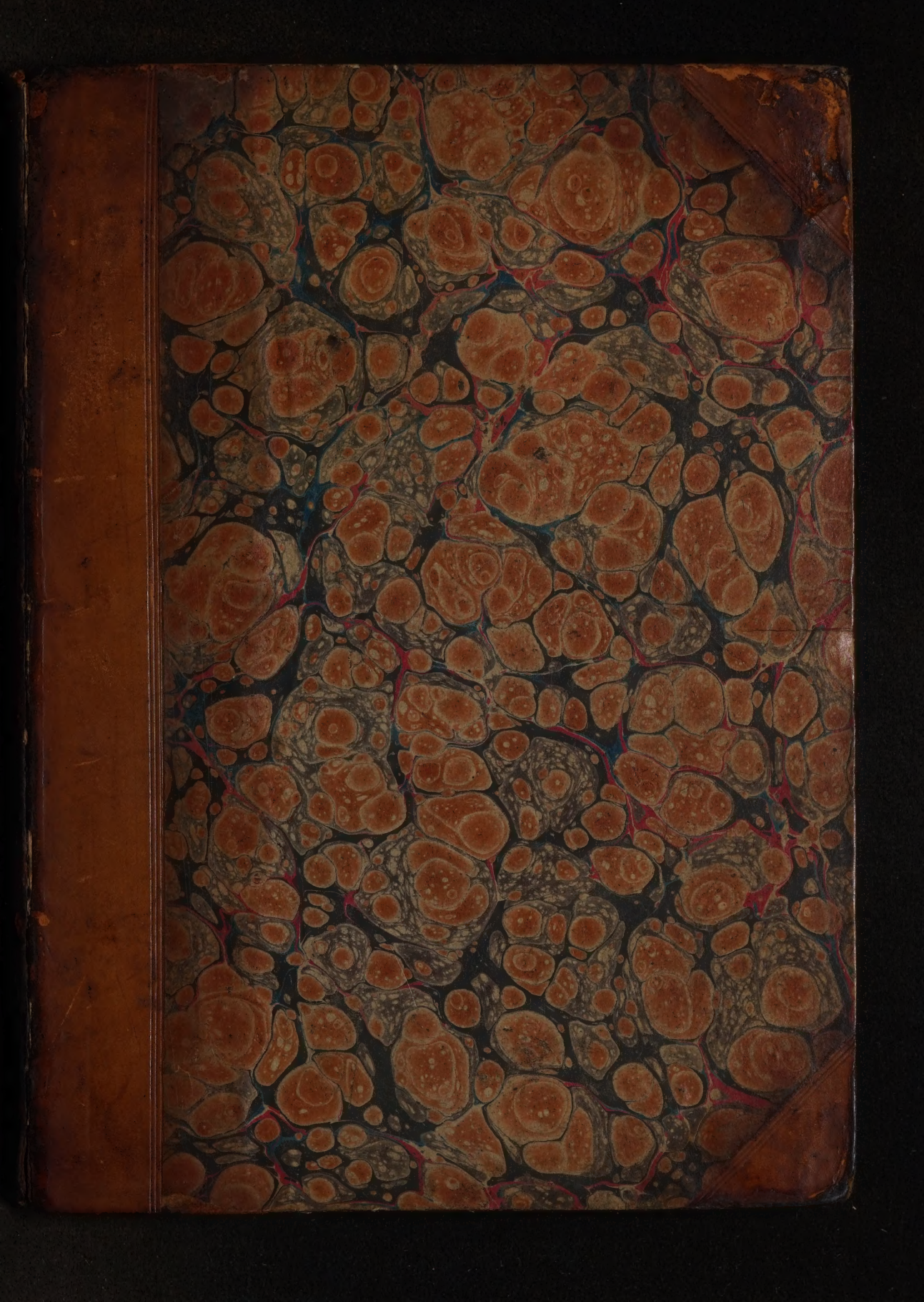

BEVERLEY
ON THE
WORLD
TO COME

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A

DISCOURSE

UPON THE

Powers of the World to come:

OR,

The Miraculous Powers of the Gospel, and Kingdom of our Lord Jesus Christ.

And their Certain Return at the Kingdom of Christ in its Succession.

To which is Adjoyn'd

The Great Charter

FOR THE

INTERPRETATION

OF THE

Prophecy of Scripture,

And more particularly, of the *Prophetick Numbers of Time*; Evincing the Kingdom of Christ in Succession at 1697.

And Consequently MIRACLES shall then Return.

By T. Beverley.

London, Printed for the Author, and are to be Sold by *W. Marshal*; at the *Bible* in *Newgate-Street*. 1694.

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TO

The Right Honourable

Sr. John Summers,

THE

Lord Keeper.

My Lord,

THAT I take the Boldneſs to make this *Dedication* to your Lordſhip, is not, that I can make the leaſt pretenſion to be Known to, or to Know your Lordſhip; but as you are on ſuch an Eminence, you cannot be hid; and as a *Luminary* of the Nation, every Eye is upon you.

But

Lastly, Although I very well know how Great a Prince I herein serve, and do most Freely, submit, as to my self, to his turning your Heart this way, or that way, as the *Rivers of Water*; yet I think it no way disagreeing to my Duty, according to his present Dispose, to desire such a Patronage as that of your *Lordship*; that *I* might rest under your shadow; and wait for the mighty Ratifications of All I have writ on so great a Subject; by Mighty Power.

It is now (*My Lord*) Ten Years, since I first made Publick the *Prophetick Calendar of Time*; and I have not found Reason to Vary from the First *Moments*, on which *I* Fix'd it; but have receiv'd Greater Additions of Light, and Assurance, as I have continually, and publickly Remonstrated; and yet I have always, and do still disown all things *Enthusiastick*, and am upon the plain Principles of Letter of Scripture,

Scrip-

Scripture Arguments, according to the most undoubted *Chronology*, and *History*; and so offer my self Freely to the Attack of All that can bring Contrary Reasons: And have now, as in a *Chancery Proceeding*, presented the Case to your *Lordship*; Let him that finds Reason, in the same Way, put in his *Answer*.

A Greater Cause, than this cannot come before *your Lordship*; Whether the *Books of the Prophets of the New and Old Testament* have declar'd such a Glorious, Visible *Kingdom of Christ*; Whether they have declar'd it shall be First in Succession, preparing for its Glory by an Universal Preaching of the Gospel, as by a *Flying Angel*, seal'd with the Return of Miracles; For All this I affirm; And whether they have given a *Line of Time*, Determining that Succession to 1697. For such a *Line* I affirm also, and have produc'd it, from the *Sure Word of Prophecy*, by a Charter for *Interpretation*.

Now

Now may that Supreme Prince, whom I declare, who is Essential Wisdom, by whom *Kings Reign*, and *Princes Decree Justice*; Even the *Judges*, and All the *Counsellors of the Earth* see in his *Light*; (And who is so nigh Coming, as I affirm, to Reign in his own Name;) Guide your *Lordship* in all the things, that concern your own immortal Spirit; in all the Arduous Matters of so High a Judicature; and particularly a *Rich* and *Glorious* entrance into his *Everlasting Kingdom* I now present, as,

My Lord,

Your Lordship's most Humble Servant

In the Kingdom of Jesus Christ,

T. BEVERLEY.

TO

My Very Esteemed Auditory at the *Lecture* at *Cutlers-Hall*; and in them to Every Reader.

I *Have indeed in* several Treatises (*my most* Esteemed *Christian Friends*) *made publick before this; Asserted Things of the same Tendency; But* I *never yet Atttempted, in a* Set *and* Solemn *Discourse, to Argue this* Grand Point of Miracles; *that shall so Distinguish and Assure such a* Succession *of the Kingdom of Christ, as* I *give now before-hand the most Open Notices of, God any way enables me to.* Now, *if that his* Name, *as* King of Kings, *and* Lord of Lords, *shall be declared by his* Wondrous Works at 97. *to be so near, as that his* Kingdom is in Succession; *If besides the mighty Revolutions in the World, that shall bring it into Succession, and be brought in by it; That Time shall be severed from All other Time, by*

Miracles, *as Great, and Greater than in the Times of the Apostles; as the Kingdom that was then, was to be under* Patience, and Delay, *particularly of the* Times and Half Time; *shall then by the* Oath of Christ *Allow no such further* Time, *nor* Any Delay whatever; *but the* Mystery shall be Finished with all Speed. *I Appeal to All, Whether Any One Declaring this, can be suspected of an Intention to Deceive, and if the* Events *do not Answer, to shuffle under any Plausible Appearances, and so to Abscond? There are, and may be* Great Changes *in the World by that time; and Speaking, but after the manner of men, It is more than probable, there will be; and one might take* Sanctuary, *to salve Appearances, at some of them. But so* Great a Revolution *as the* Return of Miracles *is such as will Allow no Subterfuge; Either it is, or it is not, will presently decide: Now* this Test *I have most Freely, in the following Discourse put my self upon.*

It is true, there is yet a Distance of Time to 97. *but not so far off* now at 94. *as it was* at 84, *when I First Publish'd* that very Year, *and when it was (as Little, All will commonly think) I Hope,* Less Acceptable *than under the present Reign; And have not now, nor ever since, either mov'd it* nearer *or* further off: *And I most humbly bless God, it is so much* nearer, *that we* All write *now* 1694.

The

To the Reader.

The Subſtance of the Diſcourſe of Miracles *was Preach'd in your Hearing, to whom I eſpecially write; and hath for the moſt part undergone only ſuch Alterations, Additions, or Detachments, as the Difference between a* Free way of Speaking, *and a* more ſettled Writing, *requires.*

The Adjoyn'd Treatiſe, Entuled, The Great Charter for Interpretation of Prophecy, hath been occaſionally interſpers'd in many Diſcourſes to you, though more Compacted, *in* Another Aſſembly. *But the* Matter *being ſo much Allied, and ſo neceſſary to Direct Expectation, as to the* Time *of* the Return of Miracles; *Though it be an Addition to what I propos'd, and Receiv'd the* Contribution *of ſo many for; Yet the Diſcourſe propos'd, Leaving Room for it ſo, as that it will come juſt up to the* Propoſal, *with this Adjoyn'd, and no more; I hope, it will not be* miſinterpreted; *and the rather, becauſe it is the* Authority *I ſhow for All I have Written, and Preach'd, concerning the* Kingdom of Chriſt in Succeſſion, *at* 1697. *And I am ſo far ſatisfy'd in what I have, through Gracious Aſſiſtance, been enabled to ſay; that if I may be ſo Bold to make an Humble Alluſion, to what our Lord ſaid*

concerning the Passover; *I would not set my self to Write* (I do not say, declare) *any more concerning it; Except Any one should call Publickly, and in Print, for an Answer of Any* Objection *made to it till it be* Fullfill'd in the Succession of the Kingdom of Christ.

I Know many will be very Forward to blame me, *in this* Confidence (as I know it will seem also) *of* Boasting. *But I have well weigh'd my* Grounds, *and do* not Fear. *I* know whom, *and* what I have Believed upon; *and Rest Secure* He will bring it to pass and Hasten it in its own Time, I have declared

Yet, *According to the* very Infirmity of the Present State, I have ballanc'd the matter; *I know if* Things, *which can neither* Deceive, *nor be* Deceived, *Ratifie what I have written, God hath not vouchsafed by Any, to Declare Them, so Publickly Appearing, as he hath* by one most Unworthy, *and Desirous to Lye in the* Dust before him, *and All his People in the* Sence *of* my own Unworthiness; *If so; Whatever hath, or shall befall me,* None *shall* take This Glory from me, *nor from the* Remembrance of me: *That I have been thus Enabled by Him,* to Speak,

and

and Write thus, *concerning the* Kingdom of *Christ*, *and the* Time of its Succession; I Remember yet with due Honor *that* Fellow-Helper *in his* Annotations *on the* Revelation; *Yet the least* in the Succession of that Kingdom, *shall be much greater*, than Any can be now.

But, if on the other side, *I may have been Deceiv'd* on such Grounds, *as* I Rest upon; I *should* neither Expect, nor Desire to have the mercy; *so Great* a Confidence should be *covered* in Silence; *But that my* so Great Assurance *should be set as* a Sea-mark, *to* Caution All Others, *and to rest as* an unremovable Shame, *and* Confusion on my self and Name.

But I hope better Things, and such, *as shall* Lay fast hold on the Kingdom of Christ, though I thus speak; and as I most Humbly, Sollemnly, Affectionately Pray for your Abundant *and* Rich Entrance into this Everlasting Kingdom of our Lord, and Saviour Jesus Christ; *So I most earnestly desire your Prayers for the bringing forth that* Kingdom, *that you would look for, and* hast on to it, even on my behalf also, *as the* Minister *of it*; *and that I may so Preach it, and all the* Doctrines *pertaining to it, which are*

indeed

indeed all the Doctrines of the Gospel; that I may both save my self, and them that hear me, *and that while I* Preach *it to others, I my self may not become a* Cast-away *from that* Kingdom; *and that you may be* Found worthy *to* stand before *the* Son of man *at* that day.

My most Honoured,

This 7th Month, *7th* Day, 1694.

Your most Faithful, and Humble *Servant in this Ministry of the Gospel, and of the* Kingdom *of it.*

T. BEVERLEY.

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A DISCOURSE UPON THE Powers of the World to come: OR, The Miraculous Powers of the Gospel and Kingdom of our Lord Jesus Christ.

Heb. II. 4, 5.

God also bearing them Witness with Signs, and Wonders, and divers Miracles, and Gifts of the Holy Ghost, according to his own Will:

For unto the Angels hath he not put in subjection the World to come, *whereof we speak.*

CHAP. I.

The Opening of the Text, and the Heads of the Discourse given.

THE Apostle had said in the First Verse, *Therefore we ought to give the more* (that is, the *most*) *Earnest Heed*, that can be given, *to the Things which we have Heard, lest at any Time we let them slip*; Lest by any means they should Escape, or miss our Duest, and Deepest Consideration: *For*, saith he, *if the Word Spoken by Angels was stedfast, and every Disobedience received a Just Recompence of Reward, how much more shall we not Escape, if we neglect so Great Salvation!* That is, *the Great Salvation revealed in the Gospel*, with so great *Lustre of Truth*, and *Power of Miracles*.

For This *Great Salvation* hath a double Evidence and Assurance of its Truth.

1. That *It began to be Spoken by the Lord, who so Spake, that if he had not come and Spoken to Them, They had had no sin*; For He *was mighty in Word* as well as *Deed*; *He Spake as never man Spake*; and *It was confirmed by them that Heard Him*, even by *the Apostles*, who went forth in the same Spirit, and Power of Truth.

2. God *bare witness to them* with *Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost*, in the greatest Variety and Manifoldness: That is, God gave Them All *the Letters Patents*, all *the Credentials from Heaven* that could be desired; That Our Lord came from God, and that his Apostles were sent by God, and by *Christ* Himself, the Lord of All.

And in all This, it is diligently to be observed, as having great Influence upon all the After Discourse; That as *the Works of Christ* were Great Evidences of Truth, and Testimonies to it; so the *Words*, or *Doctrine of Christ* carry'd their own Evidence: For if this be not observed, the *Doctrine of Miracles* will never be rightly nor truly understood.

3. These *Divers Miracles, Signs and Wonders*, were subject to the Wise, and Holy Counsel of the *Will of God*, and of the *Blessed Spirit*. So that only *where, when, on whom, and by whom* This Miraculous Power should be dispens'd, was, as on many Accounts is after to be observ'd; wholly after *the Counsel of his own Will*.

4. The Apostle gives the Reason of these Miraculous Powers being thus dispens'd by his own Immediate, Increated Will and Pleasure; Because they Closely Appertain to, and are Connected with *the World to come*, *whereof* (saith the Apostle) *we speak*; That is, do now, and ought to speak continually, and only, as of that World so incomparably Great, that God will neither trust Holy Angels to have any Administration of, but as Commissioned, as the Apostles were at any time by a Power given immediately to them; and not the Power Resident in, and Connatural to their own Beings, under the General Divine Concourse, and Command or Permission; For Miraculous Power, truly so, God never can Give out of his own Hand; much less therefore will he permit Bad Angels to use it; and when this World shall appear in Glory, they shall be *sealed up in their own Abyss*.

That therefore which I propose, by the Grace and Assistance of God, to discourse on so great a Point, shall consist of several Heads, whereby our Understandings may be Enlightned, and

and our Hearts Affected with many Truths of Exceeding Moment.

1. I would closely enquire into, and endeavour to Explain the Nature of *Miracles in general*, and what place there is for any such Appearances of God; even peculiarly, and as on purpose prepared, or left for them.

2. I would search after the Great Ends and Reasons why God hath at any Time Appear'd by Miraculous Powers in the World.

3. I shall endeavour to make out, That though there are indeed other Great Reasons and Ends of Miracles, yet there is none so Supream and Soveraign, as that they are design'd by God to be not only *Pawns and Pledges*, but *Pieces*, and *Portions*, or *Parcels* of that *World to come*. And that this will be found to be the most Adequate Reason, or End of Miracles, upon True and Impartial Enquiry, and separation from prejudice, and pre-possession of other more Received Opinions.

4. I shall consider what Times we read of in Scripture, which God hath been pleas'd most of all to illustrate, and make Remarkable, by Miracles; and what Times have been a *Dark Place*, as the Apostle speaks, (on occasion most agreeable herewith, if not absolutely the same, *viz.* in regard of *the powers of the World to come*, not appearing in it;) and on what Accounts, upon a Ballance of one with the other, there have been such Differences, and so great a Non Appearance of Miracles these Twelve Hundred and Sixty Years.

5. I will endeavour to debate, whether Miracles are again to be expected, and shall prove, That upon All the Considerations that are *assigned as Reasons of Miracles*, *generally* (for herein I would speak to Men in their own Sense,) and which Divines give as *Causes* moving God to send out his Miraculous Power; That they are most certainly to be again expected; and beyond this, that *the bringing in the World to come* does much more both Require and Assure the *Return of Miracles*.

6. I will with great Freedom and Impartiality, on the occasion of the late Miraculous Providential Dispensations, shew on that Occasion, how far we may lawfully apply to God with the Expectation of a Miraculous Power in any Cases, wherein all second Causes fail, looking on it as a *Beginning* of Miracles.

7. I will, by way of Recollection upon the whole, set out the Admirable Excellency and Grandeur of Divine Power in the

Miracles of that Time of Christ, in the Days of his Flesh, which Scripture calls *the Fullness of Time*, and argue, That for the bringing in *the Oeconomy*, or *Dispensation of the Fullness of Times*, or *All Time*; that Miraculous Power shall return in the same, and in some Respects in Grandeur, more illustrious, because more Universal, and reaching the Full Effect, or *bringing in the very World to come.*

8. I will subjoyn to the whole Discourse the practical Applications flowing from it. *Position.*

The Position I would lay down is this, *Miracles are Extraordinary Divine Appearances, and Efficacies of Almighty Power*, whereby He *Gives Testimony to the Truth of the Gospel*, as declaring his *Kingdom, and the World to come*; the Spiritual Holy State of it, in or by the Spiritual and Holy Preparations, that give the abundant Entrance into it; and that Visible and Illustrious Glory that shall Appear; and All this by *Miracles* of those very Visible Specifications of that *World to come*, in some part and pieces of it, according to his own Free Will and Pleasure; foreshewing the Great Changes that shall be, in the whole Creation of God, when that World shall so come to its entire Sum and Perfection both in Spiritual and Outward Glory.

CHAP. II.

Of the Nature of Miracles, *and the due place of them.*

I Begin therefore with the First Particular; and that is to open the Nature of Miracles, upon a True and Just Consideration of them. Now that this may be understood, there must be a close Attendance of Thought given to Creation and Providence; that it may be known wherein they and Miracles differ one from another. For if we do not look upon Miracles in that, they can never be Rightly and Distinctly comprehended: For it is Evident, *Miracles*, *Signs* and *Wonders* are some *Appearances of God*, that seem to us to Transcend, and to be Exalted above the State of Creation, and the state of Providence, and of the Government of the World at this day.

And indeed, if things were rightly stated; there is no other difference between Miracle and Creation, but that Creation we look upon, as a thing past and done, settled and fix'd Ages ago; but Miracle is a thing New, and Fresh, as we may say, out of the Mint of Divine Power; and so Providence, and the Government of the World we are Acquainted and Familiar with, as things that in some Points of them we see every Day; in others we find, that in the continual Tossing and Rolling of Things

Things, they are now and then thrown and cast up, and at least in a Revolution and larger spaces of Time, do at one time or other shew Themselves; and whether they every day, or seldom are seen, we can give Account of them, or make probable Conjectures how they come to pass by the Train, Connexion, and Dependance of one thing upon another; and so they are accounted no Miracles; but still they are in themselves all of the Nature of Miracles.

Indeed it is no Miracle to us now, that there is a Sun gives Light by Day, and the Moon by Night; this is no Miracle, as we account it now: But I desire you to consider, if there had been any men, as it is generally allowed, there were Angels at the very beginning of the Creation, when the *Earth was without Form*, and *Void*, and *Darkness was upon the Face of the Deep*; What a Miracle had it been in our Sense, to see Light? When *God said, let there be Light, and there was Light*; And so if any had been in any Former Day, and seen the making the Things that were not made out of *Things* that did appear before, until every following Day; as the wonderful disposal of the Waters, of the Light, as diffused into the Lights of Heaven; the Creatures Rising out of the Earth. All these, if any Intelligent Being were supposed, as the Angels, those *Morning-Stars* shouting for Joy, must not he needs have acknowledg'd all Miracle?

And so in the Government of Providence, if we were wise to observe it throughout, every day we should see miracles; Onely this it is because the order is stated, settled, constituted so long ago; Therefore men have got another word for Creation, and Providence; that is; *Nature*, and the *course of nature*; Because they consider, they are settled; but do not consider, not onely whose ordinance first settled them, but that every moment the *word going out of the mouth* of *God* continues them, because *all are Gods servants*, and they need a Fresh command every minute. *My Father worketh hitherto, and I work, without any Sabbath*, Jo. 5. *v.* 17.

Oh how admirably is God himself pleased to discourse this matter, and that very largely too in the latter end of the book of *Job*; As to creation, *Job.* 38. *v.* 2 &c. Saith God to *Job*; *Gird up thy Loins now like a man*; *For I will Demand of thee, and answer thou me; Where wast thou, when I laid the Foundations of the earth? Declare now, if thou hast understanding*; who hath *layd the measures of it, if thou knowest? Or who hath Stretched the Line upon it? Whereupon are the Foundations thereof Fasten'd? Or who layd the Corner stone thereof? When the Morning stars sang together, and the sons of God shouted for*

Joy;

Joy; or who shut up the *Sea with Doors when it brake forth, as if it had Issued out of the womb*? And so he goes on through the whole creation.

Now I say, if God should come to the *Atheists* of our days, to the men that are *setting their mouth against the Heaven*, and their *Tongue walking through the Earth*, if God should come, and say to them; Come now you Mighty Men of Wit, and Reason, and Sense, that look upon all as sillyness, but that you your selves speak; what if you had been by, when I was *Laying the Foundations of the Earth*, and had heard me command Light? when the *Earth was without Form*, and *Void*, and *Darkness* was upon the *Face of it*, and it immediately appear'd? would you have allowed it a Miracle or not? Would you have disputed it with the Heavenly Host, *singing*, and *shouting too for joy at it*? Consider it every way, and then give me an Answer, is it Miracle or not?

And, as it is thus concerning Creation, so concerning Providence; it is perfect Miracle; for what is Miracle, but an Effect rising from the immediate word of God; now how does our Meat preserve our Life? not by it self only, but by every word that proceedeth out of the Mouth of God, as our Lord hath declared to us.

So, How do our *Cloaths warm us*? How does the whole Course of Nature maintain its Circulation? We are as ignorant in all these things, even as the *Jews* were, when Christ either Heal'd the Sick, or the Lame, or open'd the Eyes of the Blind, or cast out Devils, or whatever were the great things he did, and yet still, the things were *evident Matters of Fact*: Even so it is in the *Dayly Evidences* of the Divine Power, and Greatness, and Goodness in the Creation, and Dayly Providence.

How excellently does *David* speak upon this *Subject*, *Psalm* 104. He goes through this whole *Oeconomy of Creation*, and *Providence*; and therefore he begins thus, *Oh Lord my God, thou art very Great*; *Thou art Cloathed with Honour und Majesty, who coverest thy self with Light, as with a Garment*, and so on. Now if we do really believe, that the whole World stands by *Immediate Divine Power*, and that every day the Motions of it *come fresh out of the Hand of God*, and that beyond all *Natural Causes* or *Connexion* of *Causes*; then we must acknowledg Miracles every day.

The Prophet *Jeremy* tells us, *Lament.* 3. 23. *It is of the Lords mercies we are not Consumed, and because his compassions fail not, they are new every Morning.* We are ready to think the Light and the Life, and the mercy of this Day, are the same they were Yester-

day

day; but if we believe the Spirit of God by that Prophet, they are not the same, though of the same for Kind; yet not the same by any necessary Continuation, or Natural Connexion with those of Yesterday; but new, *new every Morning:* Now if the mercy of this *Morning be new*, why then it is certainly a Miracle; because no Power of a Creature could have produced it, or brought it forth, but an *Immediate Act of the Power of the goodness of God*; And he had not done it so yesterday, that he must needs do it to day; yet if he did not generally do it, and that anew, our Life must cease for ever; Oh if our Hearts did but Live under this *Sense of God*, how *Humble* and *Dependent* would it make us! We are ready to think it is the Suns Duty to Rise to Day, because it Rose Yesterday, and we are too ready to Build upon it, that our Life shall be to Day, as it was Yesterday; but if we could consider, that it is indeed a *New Life every Day, yea, every Moment*, and that whatever Channel it runs through, yet that God alone is the Giver immediately from Himself; and it is continually a *New Gift*. If a Man were Dead, and Raised again from the Dead, then every one would look about them, and make a great wonder; but if we went up to the Fountain Head, we should find the very same Power, that Raises the Dead, giving Life every Moment; and if we could see but into that, we should see Miracle in the one, even as in the other: for both are immediately from *Infinite Power*; Both are New; Only one is out of the Ordinary Course of Gods Disposal, the other not so.

I would only argue this further on one place of Scripture, and so pass on. It is said, *Rom.* 1. 20. *The Invisible Things of him, from the Creation of the World, are clearly understood by the Things that are made, Even his Eternal Power and Godhead; so that they are without Excuse.* The Apostle affirms, *The Eternal Power and Godhead are in themselves clearly to be seen round about us, by the Works of Creation and Providence,* and so as to *leave without Excuse.* Although therefore we see not thus clearly, even the best of us; and so many bruitish, Atheistick Men not at all; yet this cannot make the Apostle's Words of no Effect; They continue Firm; *The Eternal Power and Godhead are so to be seen, as to leave men without Excuse.* What now can Miracles do more? They can only alarm, or call us to closer Attendance: They cannot more clearly inform, inlighten or assure. We may therefore justly say of Creation and Providence, compar'd with Miracles, as the Lord said of *Moses* and *the Prophets*, compar'd with *one rising from the Dead*; If they

will

will not *believe the one*, they will not be *perswaded by the other*: If not by Creation and Providence, no not by Miracles:

I would therefore consider what is said by the Men of Wit and Reason, as they are ready to Esteem themselves: They would suppose, that Matter and Motion being either Eternal, as some would have it, or Created by God, as others would at least seem to allow; and then either by themselves, or by a General Concourse of the Supreme Being, they could together, according to a sort of Mechanick Law, do every thing. But we see how soon, not only the Works of Art, but even of Nature, Run out of Order, or wear out themselves. It is True, if all things could have produced themselves, there were an End of the Miracle of Creation; Or if when made, they could Govern themselves, There were then indeed no Miracle of Providence, but what turned Nature wholly out of its Course.

But to us instructed by the *Word of God*, the whole Frame of Creation is like a well Tuned Instrument, every String wound up to its due Tenor; but in every single String, and the whole Harmony, the Divine Hand was immediately, even wherein any Second Cause had the least Activity: Every Wheel in this curious Machine was plac'd by his Finger; And when all was put together, and so Tun'd, All had for ever notwithstanding lain still, like an Instrument on which the Musicians Hand never came, or was removed; Or as a Clock or Watch, whose Weights or Spring were never wound up, or quite down, or taken off. And to this Frame, and this Motion, no Vicarious Hand, but the Creator's alone, can suffice. He is every moment even a-new the Fountain of Life, Being and Motion; as the Apostle saith, *In him we live, move, and have our Being.* So that Creation and Providence are still Miracles. The *Sun* (and so all other of the Works of Creation, in their proportion) *is prepared, as a Bridegroom coming out of his Chamber, and rejoyces as a strong man to run a Race.* But in all this, *the Sun declares the Glory of God* alone. Oh that therefore *our souls* could *Bless the Lord, while we have our Being*, and *all that is within us praise his Holy Name, that the meditation of Him, and his Works, could be sweet to us*, and that we could say, *we need not Miracles* as further Evidences of his Creating Power, or Preserving Goodness, but for the Displays thereof to other High Ends, to be hereafter assign'd. For I have been thus large in this matter, it being both so Noble a Point, as also because it makes much to the True Consideration of the Chief End of Miracles.

2. I come therefore to a *Second Consideration of Creation and Providence*, as giving Space and Room for Miracles to enter; and that I shall represent,

First, In the General, and then be more particular with relation to Miracles.

1. When Man had sinned, and forfeited the *Glory of that State of the Creation*, that had Respect to him; That all things did not immediately, as I may say, tumble about his Ears, dash in peices upon him, or fall into an Universal Hell, is *owing to the Mediator*, who therefore is said, *Heb.* 1. to *Uphold all things by the Word of his Power*; even *he who purged our sins by his own Blood*, thus *upholds All*; that the Sun shines, and invigorates all the *Lower Creation* with its Light and Beams; that the Fruitfulness of the Earth, and the Courses of Water remain, All is due to the *Glory of the Mediator*; Else All had return'd to the First *Tohu Bohu*, its first dark and desolate state.

And yet notwithstanding, it is so ordered in the *Wisdom and Righteousness of God*, and by the *Counsel* between him and the Mediator, or, as *Zachary* says, *between them both*; that there should be many Interspers'd Appearances of the Curse, as we all know by abundant sad Experience; which are become so setled and expectable, that we call such Appearances of the Curse, *Nature*; or are so frequent, as we account them at least *common* to Man, or Humane Nature; such as Sickness, Death, Lameness, Blindness, many Insults of the Enemy, or the Diabolical Nature, either in plainer Possessions or more secret Impressions upon the Mind and Body. Now if such Appearances of the Curse had not been, there had been no place for many Miraculous Appearances of *God, and of Christ*, in Mercy and Grace; and so if there had not been General Judgments, and *more solemn* Appearances of the Curse; there had not been such Miraculous Acts of Grace, as the *Ark* was to *Noah*, *Zoar* to *Lot*, *Goshen* to the Children of *Israel*. Had not there been such *Strokes of the Curse*, there could not have been such Miracles of *Healing*, *Restoring Sight*, *Raising the Dead*; All these Miraculous Acts of Mercy come in by way of Relief against the Curse. There could have been no change in Exalting the Creation, if it had continued according to the First State, *Good* and *very Good*; Except we suppose any Openings to an higher Advancement of *Adam* and his Posterity, in the *Kingdom* of the *Second Adam*; of whom the First *Adam* was but a Type, and the *First Sabbath* a Type of that Great

Sabbatism of the Lord from Heaven, as the Apostle expressly asserts, *Rom* 5. 12. *Heb.* 4. 7.

Let us therefore, I humbly beseech, attend to this very thing, that there are such Remains of the Excellent Frame of the First Creation Due and Acknowledgable to the Grace of the Mediator, and yet such Mixtures of the Curse, as give Place, or Room for Miracles; For if all were Judgment, there were no Place for Miracles of Mercy, except of a *Total Restoration*; For All had been One Peice of Wrath, and so must be wholly Restor'd, or not at all: Or if All had been in the First State of Integrity, there had been no need of Exalting the Creation, till that Glorious Kingdom, I can suppose, of the Mediator of Amity or *Conciliation*, tho not of *Reconciliation*.

But as Things are now, That All Things do not unite in a State of Wrath and Ruine, is because the *Mediator purging our sins, upholds All with the Word of his Power.* Else, as God said, when Wickedness had broken into the World, to so great an heighth, *I, even I, do bring a Flood upon the World*; So he had put an End to it at the first coming in of sin, had not the Mediator come between, in the *Seed of the Woman breaking the Serpents Head.* But when *Noah* had *offered a Sacrifice*, an undoubted Type of the Sacrifice of Christ; God then promis'd he would *not Curse the Ground so, any more*, but there should be *Summer and Winter, Spring and Harvest, Day and Night*, until the very coming in of the *Restitution* of All Things. And God set the *Rain-Bow* to be *a Sign of that Covenant*, as we find, *Gen.* 9. 13. and *Ezek.* 1. 28. and *Revel.* 4. 3. The *Rain-Row* encirculed the *Throne*. All which shews the great Prevalency of the Mediator, in the *upholding the World* in its present State: That though *God* the *Creator*, be to be acknowledg'd, yet *Creatorship* and *Providence* are now Vested in the Redeemer. But yet still there are such legible Characters of the Curse, in innumerable Kinds, that they give full place to Miracles, in further and higher Grace, to relieve against that Curse.

2. There being such a State of Mercy and Grace, through the Mediator, there is place also given to another sort of Miracles, *viz.* Miracles of Greater and more Extraordinary *Strokes of Wrath* than generally we observe in the World; wherein the Mediator so far deserts his Interposal of Mediation, and then Miracle of Judgment immediately enters so far also, as may appear in several Great Instances to be given: And this I desire you would seriously

ously attend to; because it will be found to contribute very much to the clearing the Great Point of Miracles: I begin therefore the clearing this Matter in that first Judgment of the *Flood upon the Old World.* In which, as also in the Judgment on *Sodom* and *Gomorrah*, the Apostles *Peter* and *Jude* instance; because, as is after to be shewn, they have Great Concernment in making it appear, That Miracles appertain *to the world to come*, whereof we are speaking.

I begin therefore with this *Flood on the World of the Ungodly*; for which whatever Preparations there might * be; yet to shew Gods own supreme Hand in it, he thus expresses, *I, even I, do bring a Flood.* And to shew how far the Mediator did desert, and how far he did not undertake, is made more manifest: He did undertake for *Noah* and his Family; *Noah* is therefore said to *find Grace in the Eyes of the Lord*; an Expression proper to the Mediators Undertaking. The Rest, even the *World of the Ungodly*, not *finding Grace*, were swallowed up. Lo here a Miracle of Judgment; For this was beyond the ordinary proportion of the Curse upon the Fall, as bounded by the Mediator, a *Curse on the Earth far Greater than usual.*

* *According to the most Learned and Ingenious* Theory of Dr. *Burnet.*

Again, if we consider this, in relation to *Sodom*, Gen. 19. 23. *The Sun was risen upon the Earth*; so far the Mediator undertook for *Sodom*. *Then Lot entered into Zoar*; At that very same time *God Rain'd upon Sodom and upon Gomorrah Brimstone and Fire from the Lord out of Heaven.* It could not be done before; For says the *Angel to Lot, Haste thee, Escape thither*; *for I cannot do any thing till thou be come thither.* Why, but because *Lot* was in a peculiar manner undertaken for by the Mediator, as is signify'd in Two Expressions:

1. The *Lord being merciful to him*, and *he finding Grace in his sight.* And,
2. *God Remembred Abraham*, with whom we know he had Established a Covenant in the Mediator, *v.* 16. 19. 22.

Behold here another Miracle of Judgment, because contrary to the General Undertaking of the Mediator. This was indeed a *strange work of Judgment*; and as the *Flood* was of the General Destruction, before the *New Heaven* and *New Earth of the World to come*; so was *Sodom* a Type of the *Vengeance of the Eternal Fire*, that shall make that *Destruction.*

In the same manner the *Plagues of Ægypt* were *Miracles of Judgment*; because the Mediator was coming, (in *Exodus* all along to *Chap.* 16.) up against them with a Glorious Type of his Judgment on *Spiritual Ægypt*, with his *Seven Vials*, *Revel.* 15. c. 16. made on purpose parallel to the *Plagues of Ægypt*. Now the Reason was, the Mediator in Grace no longer undertook for *Pharoah*, and his *Ægypt*; but *set* him up as a *Rock* for his Judgments to be planted against.

The last Miracle of Judgment I will instance in, because it much declares the Nature of Miracle, is that of *Corah*, *Dathan* and *Abiram*, Numb. 16. 29. *If these men*, saith *Moses*, *dye the common Death of all men*, or if *they be visited after the common Visitation of all men*, *Then the Lord hath not sent me.* But if *the Lord create a New Thing*, *and the Earth open her mouth*, *and swallow them up*, *with all that appertains to them*, *and they go down quick into the pit*; *Then ye shall understand*, *these men have provoked the Lord.* Every Miracle, as hath been spoken, is a *New Thing*; This is the Nature of Miracle, whether it be a Miracle of Mercy or of Judgment; A *New Thing* of Mercy lifting up the present State settled in common, by the *Grace of the Mediator*; or *a New Thing* in Judgment, when the Mediator deserts this State upheld by him, and Judgment breaks in above Ordinary Judgments; and this to shew that Desolation, that shall be at last upon this World of the *First Adam*, that the *New Heaven* and the *New Earth*, *according to his promise*, may come in. Thus this *Opening* and *Swallowing alive*, is like the *Opening of the Lake*, into which the *Beast*, and the *False Prophet*, those Apostate Pretenders to be *Sons of Levi*, are *cast alive*, Rev. 19. as the whole *Antichristian Race* say, *They are Jews*, *but are not*, *but do lye*, and so are given up to Wrath by the Mediator.

Thus it will be at the last *Burning of the Earth*, *and of the Wicked upon it*; Then the Mediator will bear up the *World no longer*. Thus when any particular Person is destroy'd, cut off by Death, and cast into Hell, until that very Time the Mediator undertakes; Then he undertakes no longer for him.

To draw up then these Points to a Sum. We find the present State in an *Equipoize*, in an Even Ballance between the Grace of, and by the *Mediator*, and the Wrath and Justice of God keeping its Hold upon this World of *Apostate Adam*; And both the settlement of Things by Grace and Mercy, and yet under Wrath and Justice, are now Call'd, and Styl'd, and Deem'd to be *Na-*

ture,

ture, the State of Nature, the Law of Nature, the Course of Nature And whatever there is either in Mercy or Judgment, wherein a Divine Hand, a High Hand, a Hand Lifted up, and made Bare, appears, is called and styled *Miracle.*

The Light and Glory of the Heaven, the Fruitfulness of the Earth, the so General Health, Beauty, and Vigour of Body; the Order, Peace and Good Government we at any time observe in the World, we look not upon as Miracle, but as the Natural State of Things, under the General Goodness of God; though indeed, as hath been shewn, it is the Goodness of God in the Mediator; But together with these, we allow Storms, Tempests, Unfruitful Seasons, Pestilence, Famine, Sickness, Lameness, Poverty, Want, Deformity, Death, agreeable to the Course of Nature also, and no Miracle; Yet indeed why are They not Miraculous? when God made the World in such an Order of Nature, if we'll call it Nature. Can we think when God made Man in that Noble State of his *own Image*, it can be any other than Miracle of Judgment? Men are left to be such Butchers one of another; and that it is counted *a Glory, a Bed of Honour to dye so doing*: No, undoubtedly, Even that Christ shall Restore the World to, as the *Prince of Peace, to learn War no more*, and to make the *Battle cease to the Ends of the Earth*, is that which was at first the State of unfallen Nature. And all the contrary State is Miracle of Judgment; however, because setled, we do not call it so: When Navies and Fleets are destroyed at Sea, and Nations destroyed and desolated, and all the Sinews of Government loosed; we do not call this Miracle; And yet from the *Beginning these Things were not so*, nor design'd to be so much as Providentially Natural; but because, according to the Wisdom, Holyness, and Justice of God, the Mediator upholds the World under this Caution and Reserve, It *should give Room*, and be, as it were, the *Stage for these Judgments of God to have their Play in and upon*, They are so.

So though to die be now the ordinariest and most certain Thing in the World, an Ordinance, and a Debt to Nature, as we call it; yet *Adam* was not made to Dye, and to Dye is a Miracle of Justice, if consider'd according to the Original Constitution. Indeed, because the Mediator undertook no further, but that it is, as the Apostle says, Fixed, Determined, Enacted, that All Men should dye, it is no Miracle; nor that any of the other Unhappinesses common to Men, befall Men, do we account them Miracles.

But

But the Things we account Miracles, are either the Extraordinary, Sudden, and Immediate *Strokes of Wrath and Justice*; as those on the Old World; on *Sodom* and *Gomorrah*, on those Impure Men of *Sodom*, struck with Blindness; the Plagues on *Pharoah*; on *Nadab* and *Abihu*, the stroke of immediate Death by Fire from the Lord; the swallowing up *Corah*, *Dathan* and *Abiram*; the striking *Uzza* dead; the withering *Jeroboam's* Hand; the striking *Uzziah* with Leprosie; the striking *Antiochus* with an Incurable and Loathsome Disease; and in the New Testament, the falling backward of the Men that came to take Christ; the falling down Dead of *Ananias* and *Sapphira*; the sudden and immediate Blindness, that fell on *Elymas* the Sorcerer; *Herod* eaten with Worms; These we account Miracles of Judgment.

On the other side, the Benefits God daily loadeth the Children of Men of all Kinds with, we account not Miracles; but the Raising the Dead by *Elijah* and *Elisha*; the Multiplying the *Widows Oyl*; *the Healing the Leprosie of Naaman*; the *preserving Jonah* from the Sea, in so wonderful an *Ark* as the *Whales Belly*; What is said of our Lord Jesus, *Mat.* 4. *v.* 24. when It is said, *The Fame of him went out throughout all Syria*; And *they brought unto him all sick persons; those which were possess'd with Devils; those which were Lunatick, and had the Palsy, and he healed them*; *his opening the Eyes of the Blind, cleansing the Lepers, making the Lame to walk, the Dumb to speak, the Deaf to hear*; the giving to *speak with Tongues, to Interpret strange Tongues*: But above all, *Raising the Dead* appears to All perfect Miracle; the Raising of *Lazarus* when Dead Three Days: *John* 11. 14. so alarm'd the *Jews*, and affrighted the *Sanhedrim*, who sat in Counsel upon it, that they said, *If we let him alone, all men will believe on him, and the Romans will come, and take away both our place, and our Nation.* All these are Miracles of Mercy; and both these sorts, both of Judgment and Mercy, we allow to be Miraculous; because they are above the Standard of *Gods general Government of the World*, and settlement of what we call Nature, in this present State of it.

And thus I have labour'd in this First and Fundamental Point, to define the Nature of Miracle; because it will give Light all along the Discourse, and guide to the chief Point; viz. *That they a pertain to the Kingdom of Christ, and World to come.*

CHAP.

CHAP. III.

Giving yet a more Strict, and Exact Description of Miracles, in Five Particulars.

I Find it necessary to come up yet closer and nearer to the Nature of Scripture-Miracles, or its Account of them; and that so, that I may shew how close they lead up to that *World to come*. And herein I shall observe most particularly the Words the Spirit of God uses to express Miracles by. I will to this purpose insist on these Five Particulars.

1. The First Thing that speaks Miracle, and that is indeed the most Proper and Essential Description of Miracles, is, That in Miracle God acts by an immediate Hand, and does not work by any *Second* or *Subordinate Cause*, whatever Instrument, Conveyance, or Minister of his Power, he may use: When he works perfectly, as the *Creator*, he is alone, and there is no other with him in his Work: He shews himself immediately by his own Hand, and stretched out Arm: If God blesses Physick, and the sick man is recovered, This is indeed Miracle, if we consider the First Spring; God is at the Fountain of All Means; For he is the First Cause. When a Man by Diligence in his Calling grows Rich; This Men say is no Miracle; He was a Diligent, and an Industrious, Laborious Man; and he had, besides, these and these Opportunities: But if we believe the Scripture, This is not to be attributed to the Second Cause, but to the First; and in that, it is Miracle; For *The Blessing of the Lord maketh Rich*; and *The Lord maketh Thee to grow Rich*, as we Read in *Moses*; and *a man to whom God giveth Riches*, saith *Solomon*. But yet the Scripture it self does not call this Miracle, because a Train of Second Causes waits upon the First, and to a common Eye hides it: In Miracle God does All; and he works like himself,

self, suddenly, and not according to the Leisure and Slowness of the Second Cause; He heals immediately; He pour'd Riches on *Solomon*, like the *most High Possessor of All*; He *commands*, and the Effect *stands up together*, in the same *moment he commands*: If a Man hath *Cataracts* on his Eyes, and goes to a Skillful *Oculist*, and he *Couches* them, as we speak; we do not call this Miracle, because an Hand of Natural Cause waits upon God here for Concurrence; But when by the Power of Christ Men had their Eyes opened, without the use of Means, Then Every One agrees It is the Hand of God, and calls it Miracle.

I say therefore, This is One Thing in Miracle; and I beseech the serious Consideration of it, because there is such assurance in Scripture, God will come to do great Things immediately by his own Hand; He will do them, as he said, he would *Answer* the Idolatrous Enquirers in *Ezekiel*, *by Himself*, by his own immediate Power.

According to this we are instructed, *Exod.* 7. 5. *When I stretch out my Hand*, saith God, *upon Ægypt.* Miracle is the *stretching out of God's Hand*; and *Chap* 8. 19. when the *Magicians* could not do what *Moses* did, They then said, *This is the Finger of God.*

Here then is the Nature of Miracle; It is *God's* shewing his *own Finger*: The *Magicians* acted by a Power, as we say, behind the Curtain; They acted by the Devil. But when *Aaron smote the Dust of the Earth, and it became Lice*, Then the *Magicians* themselves acknowledged, *This is the Finger of God*; because they *tryed to do so with their Enchantments, and could not.* This therefore plainly declares Miracle, when it comes to that, that no Angelical Power can do it, nor can be trusted to do it, as *God's Commissioner*; Then it is Miracle; Then it is *a Power of the World to come*, which *God hath not put into Subjection to Angels*, either *Good or Bad.* The *Magicians* acting by the *Intervention*, and *utmost Power of Bad Angels*, did some Things, as *Moses* and *Aaron*, so long they did not own Miracle: But when they come to that, They acting by Created Power could not do, nor were any way Commission'd to do; Then they cryed out, *The Finger of God.* And it is very observable, our Lord makes use of the very same word, in arguing the Truth of that so great Miracle of Casting out that Potent Devil, *Luke* 11. by the *Power of God*, and not as the *Magicians*, by the *Power of Belzebub*, or the Devil, as the *Magicians* did. *If I by the Finger of God cast out Devils*, saith Christ, *then no doubt the Kingdom of God is come upon you*; Where

Where are Two Things most Remarkable concerning Miracles.

1. That Miracles are by the immediate Power of God Patrated, or Effected.

2. That there is a certain, undoubted, and inseparable Connexion between the *Kingdom of God*, or the *World to come*, and Miracles, or Effects of the Immediate Divine Power, or Finger, which shall indeed bring it in; All in it being *Highest Power*, and so is All, that works for it.

There is therefore a peculiar Word chosen by the Spirit of God in the *New Testament*, to Express Miracle by; and it is δύναμις, or *Power*; so very often in Scripture; and most Remarkably Miracles are call'd, *Heb.* 6. *Powers of the World to come.* Now I find by the Consent of the most Sage Interpreters, Those *Powers of the World to come*, are understood of Miracles; They are Powers Demonstrative of Immediate Divine Power, and *Powers proper to the World to come*, prepar'd for all manner of Service to it; and which shall in the Due and Just Time introduce it; and, as I observed before, we find the same Expression taken out of *Exodus*; and so *Acts* 4. They are the *Hand of God stretched out, and his Arm*, as Scripture speaks, *made Bare.*

When the *Hand* and *Arm of God* have Natural Means, or Second Causes to attend and wait on their Motion, then *his Hand* is *not stretched out* to the utmost Length or Line of Action, reaching that Effect; but it adds the Line of the Action of those Second Causes, though but a Cypher without him; yet he being before them, in them, with them, they are of Value; and so his *Hand* and *Arm* are *Cloathed, Shrowded*, with these, as we call them, *Natural Causes*, and not *Naked and Bare.* There is another Expression, whereby also this Immediate Power is made known to us; and that is used, *Dan* 2. 34, 45. and *Dan.* 8. 21. *Without Hand*; And so it is used in Cases of Close Connexion with the *World to come*, 2 *Cor.* 5. 1. and *Heb.* 9. 11. of that *House*, and *State* of Saints and Spirits in *Heaven*, that *they may not be found Naked*; till they are *Cloath'd upon with their House from Heaven, Glorious Bodies of the Resurrection*; in the *New Jerusalem, coming down from Heaven.* And that *House* Now in *Heaven*, is the same *Tabernacle Christ is entered into.* So that it is said, in regard to Saints, even as to Christ, (but of him as Principal and Supreme) *It is made without Hands*; That is, It is the Work of the Immediate

Power of God. In the same manner it is us'd of a *Circumcision made without Hands*, Col. 2. 11.

Now in All These, it is most Evident, This manner of speaking is on purpose chosen by the Divine Spirit to impart to us Immediate, Divine, and Miraculous Power; so it Equally imports Things *not of This World*, *not of This Frame*, *not of This Building*, but that have intimate and undivided Connexion with the *Kingdom of Christ, and World to come.*

As our Lord Christ therefore, when he *Opened the Eyes of the Blind*, when he *Healed the Sick*, when he *Restored the Lame*, when he sent out *Apostles to Preach in All Languages*, he did not call for the Curious Oculist, the Learned Physician, the Skillful Chyrurgion, the Learned Linguists to help him, or to hasten to instruct in all Tongues: He wrought all *without Hands*: When he works by his Grace, in the Hearts of his Servants, to make them New Creatures by that *Circumcision* made without Hands; when he *prepares the place of his Servants*, Builds the *Palace of his Kingdom*; when he breaks *his Enemies*, *He does All without Hands.*

Now you know, as among Men, One of the Chief Measures for Every Building, is by *Fingers and Hands*, and so on; and for Every Enterprise, and Undertaking, we still account, how many Hands are prepared to work in it; So the Wars that are carried on in the World, They are wag'd by the *Hands of the Men of Might*; They *finding their Hands*, as *David* speaks, the *Hands Taught to War*, and the *Fingers to fight.* And they that have Most, and Ablest Hands; we fore-speak to them the Greatest Success. At this Day we are ready to say, such a Prince is so mighty, has so many Hands; who is able to contend with him? How Significant therefore is this Expression of Almighty Power *working without hands*?

Remember therefore, This is One of the Essentials of Miracle; It is the *Finger of God*; it is the *Hand of God stretched out*; it is the *Arm of God made Bare*; it is *working without Hands*, or that (as some Learned interpret of *the Stone cut out of the Mountains*) is *not in any Hands*; the Managements as to him are not entrusted to any Humane Created *Hand*; he works all by himself without *Hand.*

Thus in All these Expressions it appears Miracle is δύναμις, *Power*, *Naked Power*, *Pure*, *Perfect Power.*

But because I have before urg'd, That however we are Blind, and cannot see a-far off, we cannot see back into the Retiring Room

Room of Things; yet if we could, we should find, that all the Springs of Motion, and Action, of Life, yea, of very Being, are without *Hand*; and so Miracle is in Every Thing, Power is in Every Thing; and so here what we call Miracle, and no Miracle, does not differ; till Things come more into the Great Hall of this World, where Millions of *Hands*, or *Second Causes*, are at work; So that the Difference upon the whole, in what we call Miracle, and not Miracle, is, That in Miracle *Power without Hand* goes all the way; In Things not Miracle, *Created Hands* take from God their share of Action and Appearance; and hereupon we attribute All; through our Stupidity, Carnality and Unbelief, to Created Hands; and God is hidden, his Hand Covered and Shrouded: God therefore *stretches out his Hand* in Miracle, He lifts up *his Hand*, and *makes Bare his Arm*, and Forces Men to say, *This is the Finger of God*. But because God does not this Every Day, but seldom hitherto, therefore a Second Character of Miracle arises.

2. Miracle is properly something, that in regard of the Newness, and unusualness of it, makes Men Gaze, and look upon it with Wonder and Admiration; and from this Passion it raises in Men, it is call'd, *Wonder*, or *Miracle*; and because Men are Alarm'd, and Expect some Great Event upon it, it is call'd *Sign*, or *Portent*, in the Sacred Language of both the *New and Old Testament*. Two Words in the *Hebrew* denote *Signs*, and another expresses *Wonder*; and so in the *Greek*, sometimes Miracles are remark'd to us by a Word properly rendered *Sign*, and sometimes by a Word signifying *Wonder and surprise*.

And though I have before Asserted, That herein also the Works of God, though constant and perpetual, are yet also New and Fresh; our Life, Health, Freedom, All we Enjoy, are *Fresh Mercies and Compassions*, *New Every morning*, every moment: They are not the Mercies we had yesterday, but *New mercies*: I desire this Remark may be upon all our Hearts, to raise us to Thankfulness, Dependence, self Resignation, and Obedience; yet because these Every-days mercies of God, we seem to hold by a more constant Tenure of Providence, *that exerciseth Loving-kindness on the Earth*, Scripture it self calls Miracles of Mercy or Judgment, *New Things*; what God does in Mercy or in Displeasure ordinarily, we are so acquainted with, and they look so like one another, that we look not upon them, as new; but when God does those great things, we call Miracles, we are in a

Wonder, at an Amaze, we ask what is this a sign of? nay, if things unusual fall out, and appear, although we account the things not Miracles, but Wonders; as a *Comet* in the Heavens, great *Eclipses*, strange *Inundations*, *Earth-quakes*; we are Alarm'd, and Mov'd, and are ready to look for some extraordinary Things coming upon the Earth; And unusual Events in Providence, either of Mercy or Affliction, make great Discourses among Men as to their expectations.

And herein, so far as God permits him, the Devil is as often as he can, doing Wonders, or strange Things; and so are his Ministers, either by, or without his *known help*, of which sort are all the Antichristian Signs and Lying Wonders; and hereunto also may be reduced the many Policies and curious Designs of Men of Power, and great Motion in the World, that amuse ordinary Beholders; but all these, with the Artifices of men of lower Figure, are no more, than greater or lesser Puppet play, moving things by Wires unseen, and unobserv'd; but God does indeed things truly great, and New, and puts thereby a *New Song of Praise into the mouths of his Servants*; for they are indeed *Signs* and *Wonders* and *mighty Acts*.

And they are indeed *New*, because as I have said, they are all Peices, Parcels, Portions of that *New Creation*, the *New Heaven* and *New Earth*; *that New World*, *the World to come*, *the Restitution of All things whereof we speak*, as is further to be shewn.

But at the present, I rest upon that, which hath been already nam'd, as the steaddy Representation of a Miracle, in strict speaking to us; it is the *Lords Creating a New Thing in the Earth*; I only add, that proportionably to the *New Heaven*, and the *New Earth God* makes in the Souls of his, what he calls, *A new Creation*, *a new Heart*, *and a New Spirit*, *Old things passing away*, *all becomes New*.

3. The more proper, and Adequate Character of Miracles is, that they are Portions, and Parcels, Pledges, and assurances of the World to come, and of the Kingdom of our Lord Jesus Christ, of the *New Heaven*, and of the *New Earth*, of the *New Creation of God*; whoever looks closely, and Intentively into them, shall find; that because the Old Creation as under the Curse, through *Sin* and *Apostasy* of the *First Adam*, will not, cannot serve the Ends of the Glory of God, of the Creator, and of *Jesus Christ*, the *Lord* and *Heir of All*; by whom, and for whom they were all made; and of his *Body*, the *Church*, *the fulness of him that filleth All in All*. Therefore a new Creation is to be

be brought in, and it is to be brought in by a Dissolution of the Old, a Total Dissolution of the Old Creation, the World of the *First Adam*; and a *Restitution of all things*, and even an *Exaltation* into a far *Higher*, and more excellent State than the first:

Now this is to be done by *Immediate Power* in both Parts; of *Mercy*, and *Judgment*, else neither Could be done; No *Hand* but that, which put together this Frame, can Dissolve it; no *Hand*, but that which holds it together, can either let it go, or stir up those Tumults, and Combustions, that shall bring it to its End; which is a further Argument, that Creation and dayly Sustentation are Miracle, Effects of immediate Power; for else some, however unknown to us, Disorders, and Cross, and Counter Motions of Second Causes, had Defeated the Frst Creation, or long since brought this Frame to Ruine; if there had been none to Guide, or Sustain them, but themselves: And hereby it is also Evident, the low State, in which the Creation is, is Miracle or Immediate Power of Justice; for else the Goodness of the Creator had undoubtedly kept it up to its first Being in all things Good, and very Good; Infinite, Immediate Power hath let it down so low, and no lower.

Again, on the side of Mercy, and Grace; so far, and so much, as the Creation is gone down, and fallen from it self through Divine Justice, Retiring the Omnipotent Conserving Hand of Power, that would have kept it up; or suffering those Destructive Counter-Motions in the Parts of it, or in the Principles of Motion; Omnipotency alone can Repair, and Fill up those Gaps, and Hollows in the Present State, and effect a *Restitution* of *All Things*, and *Deliver the Creation now in Bondage*, from that Servitude under which it hath so long, and yet *Grones*; and much more That Almighty Hand alone can Raise it above what it was at First; so that Miracle runs through all. Now seeing such a *Both Dissolution*, and *Restitution*, and Exaltation of the Creation is Decreed by God; *It becomes him, by whom are All Things, and for whom are All Things*; and by whom, and for whom, this very *Dissolution*, and *Restitution* is; to give warning, to make Credit, and Assurance of These, even of Both; and therefore, as I have already Argued, and shall much further Argue in the Part of this Discourse allotted to it; That *Miracles are Powers of the World to come*, every way proper and peculiar to it.

4. Miracles are therefore Conjoyned with some Eminent, and Notable Appearance of the *World to Come*; As at the bringing of the

the *People of Israel out of Egypt*, and into *the Land of Canaan*, *the Promised Land*; and so when Christ was here in the World, and the Apostles so Preaching the Gospel of the Kingdom, as if it had been immediately to appear; and so much more when that Kingdom shall indeed appear; *For else Miracles would be as Seals to a Blanck*; This therefore Detects *all False Miracles*, and *Lying Wonders*, that they are not in pursuance of the *Kingdom of Christ*; And this is most Evident, as was said before, by our Saviours Inference from the Truth of that mighty work of *Casting out the Deaf and Dumb Devil*, and that is was done by the *Finger of God*; that no *doubt*, *the Kingdom of God was come upon them*, as he shews: *Luke* 11. For *Miracles* cannot be without the *Kingdom of God* in Eminent Appearance.

5. Miracles must, being Parts, and Peices of the World to come, give greatest Assurance of themselves to be the mighty works of God; this Assurance must be given to the whole man, to the Mind, Understanding, inward and outward Senses; for this is Assurance to the whole Man. The Understanding is oft under Error, and mistake, wherein it is not Serv'd, and Ministred to by Sense; Sense is oft deluded, when the mind does not make a Judgment. When both make a full Judgment, This is as great Assurance, as the Intellectual, sensible Being of Man is capable of; and therefore Resistance to such Light is *Blasphemy against the Holy Spirit*, which is *Blaspheming* against full Conviction of Divine Power, and Appearance, *Mat.* 12, 31. *Mark.* 3 18. *Luke* 12. 10. The Miracles therefore proper to the *Kingdom of Christ*, are Armed at all Points by *Infallible Proofs*, as that grand Miracle of the *Resurrection of Christ was*, *Acts* 1, 3. And thus they ought to be from their Relation to the Kingdom of Christ, which shall give all assurance of it self to the whole Man, and for ever remove all possibility of doubt from Saints, who shall see then *Eye to Eye*; and from wicked Men, who *would not see*, *but shall see in that day.*

CHAP.

CHAP. IV.

Of the Reasons, or ends of Miracles, as they are generally Assign'd by those, who have Writ upon them.

I Come now to shew the Ends, and great Uses, and Purposes of God in Miracles, what he intends towards the Children of men by them.

And I will Argue the thing Freely, both on the one side, and the other; because I know, the generality of Christians, and of the Interpreters and Teachers of the Doctrine of Miracles, almost of all Judgments, and persuasions, are very narrow, and confined in their Apprehensions concerning the Reasons, or ends of Miracles; and have not consider'd this great End of them, their relation to the *World to come*, or to the *Kingdom of Christ*.

Far be it from me to take upon me, but I say; By evidence from the Word of God, it will appear, that this is the far greatest End of Miracles, which hath been Overseen, not considered, nor looked into, altho the *Head of the Corner*; and yet other Ends or Reasons of them are to be duly considered also.

1. A great end of Miracles is to call Men to an immediate Consideration of God; For Men can put off God in Ordinary Things, and say, Nature did it; this or that Natural Cause; Did you not see, say they, how this, or that Natural Cause wrought; and take away (say they) the Natural Cause, and the Effect will not be produced. As if a Man lies still, and does nothing, he doth not grow Rich, if he had not Riches, and an Estate before; and so let a man be under a Disease, if he does not send for a Physician, then Nature, and the Disease must Contest it, and dispute it together; and it is odds against Nature,

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it will be overcome; if you take away the Fire, say they, there shall be no Warmth; if you take away the Sun, there can be no Light; so men leave God out; and therefore to awaken Bruitish Men, that do not consider God is at the Spring of all, and that he concurs with all, that Reaches any End; God very often crosses, and thwarts what we count the Course of Natural Causes, *The Race is not to the Swift, nor the Battle to the Strong, nor Bread to the Wise, nor Favour to the Men of understanding, but the Wise, and their Works are in the Hands of God, the God of Nature*; Eccles. *c.* 9. *v.* 1. 11.

All this notwithstanding, most men do not perceive; God therefore hath not been wanting to the World to give some extraordinary Appearances, and to make himself known by a *Hand*, and *Arm stretched out, and made bare*; and it is a great Aggravation, if Men do not take notice hereof. This was the great sin of *Pharoh*, that he harden'd his Heart against all those mighty Works of God done before him, and upon him. This sin highly provoked God against the *Israelites*, *That they saw his Works forty years, and yet always Err'd in their Hearts, and did not know the ways of God*, Heb. 3. 9 10. So says Christ, *If I had not come, and done among them the works, that no other Man did, They had had no sin, but now they have both seen and hated, both me, and my Father*, John 15. 24.

From all this, It is very Evident, Miracles ought to be vehement Persuasions to Faith, Love, Obedience, Self-Resignation, according to any Manifestation of God to Men, with which Miracles go along; But yet consider on the other side, That though this is one great end of Miracles, yet it is not worthy to be the chief, or Adequate End of Miracles; For let these two or three things stand in Counter-ballance to supposing so.

1. That the general Works of God, and those in ordinary, or Constancy, are so great, that Men are *without excuse*, in not Fearing God, and Loving, and Obeying him, altho there had never been a Miracle in extraordinary in the World; as I have shewn from *Rom.* 1. 20. *The invisible things of God, even his Eternal Power, and Godhead* are so manifest from the Creation; All Men who do not *Glorify him as God, and who serve the Creature, more than the Creator blessed for ever, are without excuse*; if God had not done enough without Miracles, then indeed there would certainly have been Miracles upon this only account, that men might have no just Reason to complain of God.

And

And so let us consider that of *Jerem.* 10. 6. *Who would not fear thee ?. Oh Lord, King of Nations ; For to thee doth it appertain ; For as much as there is none like unto thee ; For thou art Great, and thy Name is great in might : When he uttereth his Voice, There is a multitude of Waters in the Heavens ; And will ye not fear me,* saith God, *who have placed the Sand for a Bound to the Sea, that though the Waters toss themselves they cannot pass over* ; Are ye so Brutish, so inconsiderate, so unreasonable, that ye will not fear me? Every day God doth *Great Things and Miracles, and that without number.*

It is not therefore, that God hath not given Evidence enough, for he hath given abundantly enough ; yea, though Men had not the Light of his Word, They are without *Excuse* ; How much more are they *without Excuse*, who have the Light of that, even of the *Gospel of Glory!*

I do not deny, that God makes a greater Offer of himself by Miracles, considering Mens great Stupidity ; They are to excite them, who *Believe not*, I grant ; yet I am much perswaded, there is so much, enough, and to spare of Evidence and Assurance of God, that if that had been the sole end of Miracles to offer a further Evidence or Motive of acknowledging God ; if there had not been a greater End, than that, There had never been a Miracle in the World shewn on that Account.

2. Let it be well weighed, that as Christ says, *If I had not done among them, the Works that no other Man did, they had had no sin :* So he says, *If I had not come and spoken to them, they had not had sin, but now they have no Cloak for their Sin ; tho he should have done no Miracle.*

That also weighs much with me; That the great End of Miracle is not to Convince Men, or move them home to God, *Luke* 16. *ult. They have* Moses *and the Prophets, if they will not believe them, neither will they be perswaded, though one Rose from the Dead.*

I do most sincerely, and with All clearness, and fairness desire to Reason these things, that I may see, whether the things, I design in this Discourse, will hold, or not.

I am very confident, Take any man of the Family, where there has been a great deal of Wickedness, and Prophaneness, and looseness of Living ; and so the Courts, where there has been successive Debauchery, carelessness of all Religion, abundance of Pride, Luxury, and Sensuality ; and if God should bring back any of those Princes, or Courtiers, or Family-Relations, from the Dead, and he should say, I was within such a Space

of time, as you are now. *Walking* in the same *Vanity of Mind, giving my self over to work all Uncleanness, with greediness, running into all excess of Riot. All for the present Enjoyment, never thinking what would come after, what would become of me for ever;* but now I feel the Torment, and Woe of it; and have obtain'd Liberty to come to Advise you, that you would Repent, and Reform, that you may not come into the same state of Torment; we should be ready to think, this would certainly move us, and reclaim us; but you see, what he says, that *Knew all Men*, and that knew, what was in Man, *and needed not, that any one should Testify to him of Man, what he would do in such a Case*; he Assures us This would not *perswade*; Now the very same thing, by all proportion of Sense, Reason, Experience, may be said concerning the Works of God, the Providence of God, the Word of God: If Men are not *perswaded* by these, neither would they be *perswaded* by Miracles, were they never so great and many; this therefore Argues to me; To move Men to Conversion, and Repentance is not the proper, and Adequate Reason of Miracles.

2. I would further strengthen this by the observation of the Behaviour of those, to whom Miracles were more immediately Directed; and we may find, how they stood up like Rock against the Force of them, as we see in *Pharoh*; Would any one think God should send upon him *Ten Miraculous Plagues*, one after another, to take him down, and bring him into Subjection to God; and that at last we should find him *Driving into the Heart of the Sea*, after the People of God, and then overwhelmed; the sin God had so often warn'd him of, and Plagued him for; and yet thus it was: I acknowledg *God* magnified his Power, and got himself a *great Name* in his Destruction; but we may see there was a further Relation to the *World to come*, by the Recalling the *Song of Moses at the Red Sea*, the place of his *Perishing*, and Joyning it with the Song of the *Lamb*; and by the paralel Course of the *seven Vials* destroying Spiritual *Egypt*, as was before intimated, *Rev.* 15.

In the same manner the Miracles of Christ, and of the Apostles were Directed first, and immediately on the Jews of That time; But how little they Avail'd to Conversion we know beyond Doubt; I do not deny, *God* Justified himself more abundantly thereby in their utter Destruction by the *Romans*, about forty years after; But the Interest the *Kingdom of Christ* prevail'd beyond that End of Conversion, For It Faild; But when that was

first

first Proposed, How Proper it was to make so glorious an appearance of that Kingdom that shall fully appear in its own time (tho not then, that not being the proper Time) in a like, but much greater and more Illustrious Efficacy of Miracles.

3. The moving men home to God cannot be the adequate end of Miracles: God hath been pleased to bring some Home suddenly without Miracle; as *Matthew the Publican*, Matt. 9. 9. and the Apostle prefers, 1 *Cor.* 14. 23. *Prophecy* or Powerful Preaching the *Gospel*, as above *Miracles* for the End of Conversion or a more Spiritual, Inward, Miraculous Power above a Miracle that seems more wonderful to sense, *viz.* a *Speaking* with all manner of *Tongues*, or *Languages*; And indeed That great and mighty *Work of Conversion*, whatever *service it may receive from Miracles*, yet is much more to be acknowledged to the *Spirit of God powr'd out*, and laying hold on those *Ordain'd to Eternal Life*, *than to Miracles*; which much assures, This *working* upon the *Hearts of Men* to a *sense of God* is not the End of *Miracles* in a full, direct Adequation to it.

2. It is assigned, as a much more Agreable, and Commensurate end of Miracles, that they are Given as a Testimony from Heaven of the truth of any Divine Revelation from Heaven, of the will, and mind of God. Touching any Law, or Rule of Faith, worship and Life in order to Eternal Life, especially when the Points of that *Revelation* are above, over, and super-added to the Law and Light, which we Call, of Nature; or to any former *Manifestation*, and *Declaration of the Will of God*, that had been fixed and setled in the Church, and among the People of God throughout their *Generations*; such *Miraculous Power* is therefore given into the Hand of such *Ministers of Divine Pleasure*, as he hath Chosen for it.

Thus a great *Presence* of *Divine Power* was with *Moses*, *the Servant of God*, in the fixing that whole Frame of the *Ceremonial Law*; Thus the *Tabernacle*, and *Service* of it was fill'd with the glorious coming down of God into it; so *Solomons* Temple was, as we may say, Consecrated by God himself.

And thus Especially, and much more That *supreme Revelation* of the *Gospel*, for the Excellency of the *Declaration* it self, for the Glory of the Lord, by whom it began to be spoken: for the sake of so great and Antient a Sanction, as that of the *Mosaick Law*; which it gave a *Cessation to*, not so much by *Abrogation*, as fulfil-

ing it; was so Seal'd; in all these Regards God *bare Witness to Christ*, and to the Apostles by *Divers Signs, Wonders, Miracles, and gifts of the Holy Spirit, according to his Will.*

In the assured Knowledg hereof, Christ said, *The Works, which the Father hath given me to do, bear Witness of me, Believe me for the Works sake*; John 5. 36, c. 14. 11. The Apostle Peter signifies the Boldness in speaking the word of God arising from the *signs*, and *wonders*, that were *done by the Name of the Holy Child Jesus*, Acts 4. 30. *Paul, and Barnabas spake the word of God boldly, the Lord giving Testimony to that word of his Grace, and granting Signs, and Wonders to be done by their Hands*, Acts 14. 3. These moved men to Believe, *This beginning of Miracles did Jesus in* Cana of Galilee, *and manifested forth his Glory, and his Disciples believed on him.* John 2. 11. Christ makes it the great Aggravation of the unbelief of the *Jews*, that *he did the Works among them, that no man else ever did*, John 15. 24.

Now from all these Scriptures Joyn'd with the Reason of the thing it self, It is undeniable, The Confirmation of the Truth of the Gospel, was a principal end of Miracles; and that hereby *men might be made obedient by Word, and Deed, through mighty Signs and Wonders, by the Power of the Spirit of God*, Rom. 15. 19.

But all this notwithstanding, which I most Fully and Humbly Acknowledg; I have yet many things to observe upon, by which it may Appear; This is not the Adequate end of Miracles.

Now that wherein, It appears, The confirmation of the Doctrine of the Gospel is not the chief end, or Reason of Miracles, is, That Miracles need a Confirmation from the Doctrine Preached, with which they go along and are Joyn'd, as well as the Doctrine needs a Confirmation from Miracles; Nay, Doctrine may Prove it self by it self, when Miracles cannot prove themselves without the Doctrine; This appears from many Great Scriptures, as *Deuteronomy.* 13. 1. *If there Arise among you a Prophet*, and *He giveth thee a sign or a wonder*, and the *sign, or wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods*, which *Thou hast not Known, and let us serve them*; *Thou shalt not Hearken to the words of that Prophet*, &c. *For the Lord your God proveth you*, &c. *You shall therefore walk after the Lord your God*, &c. If any Doctrines then be not according to what God hath before spoken in his word, and to those main points of the Love, and Fear of God, and the Rewards he hath promised, and Punishments he hath Threatened; Although such a Contrary

Doctrine.

Doctrin be Confirm'd with such Appearances of a *sign*, or *wonder*, as cannot be Distinguished by very Judicious observers from a Real Miracle; This will not Justify the person that turns aside from the Commands or Doctrines that are indeed from God, which ought to be weighed by all the Just Rules, and Characters of Trying truth.

According to this Grand caution thus Given by God, The *Jews* might have been excused in Refusing to withdraw from the *Mosaic Law*; or to receive Christ as the *Messiah* and Son of God, notwithstanding all the Miracles wrought by our Lord, and by his Apostles; if the Doctrine, and Action, and high Acknowledgment of God, of All holiness; if the Excellencies alwaies most Bright, and shining from our Lord, &c. If the Divineſs of all his Preaching, His clearest dicovery of eternal Life, and everlasting Punishment upon all unholyness had not vindicated, and demonstrated it self to be of God; Christ therefore says, as before observed: *John* 15. 22. *If I had not come, and spoken to them, they had no sin; but now they have no Cloake for their sin*; and so *John* 14. 10. Christ saith. *The words I speak unto you, I speak not of my self, but the Father that dwelleth in me, He doth the works.* Certainly our Lord Implyes, His very Doctrine was all Miracle, All *works*; *the works of his Father* as well as the very Miracles, or *Works* strictly so called.

Thus Christ Argues from the Direct Tendency of all his whole Ministry, and design, so manifestly tending to the Ruine of *Sathans Kingdom*, that he could not be suspected of Acting by way of Colluſion with *Sathan*; except *Sathan* could be supposed to be *Divided against Himself*, and to Destroy his own *Kingdom*; Else the Pretence had been plausible, if all the Doctrine of Christ had not been Infinitely Holy, and Infinitely pure; Destructive to Satan and his Kingdom *Matt.* 12. *Mark* 3. and *Luke.* 11.

The Apostle *Peter* Comparing the Miraculous *vision* of *our Lords Transfiguration*, Prefers the *Word of Prophecy*, as *more sure*, 2 *Pet.* 1. 19.

And the Apostle *Paul* makes the powerful Preaching of the Truths of the Gospel, more Convincing of the mighty presence of God in Church-Assemblies, then Miracles, or miraculous *Gifts of Tongues* were, 1 *Cor.* 14. 26. For hereby, saith he, the *Secrets of mens Hearts will be Discovered*, and they will *Fall down*, and *worship God*, and say, *He is among his Servants of a Truth.*

From all this, It is most manifest; The Confirmation of the Truths of the Gospel is not the Adequate end of Miracles, or a Reason of them Commensurate to them; Because they do not sufficiently

sufficiently serve that end, nor answer that Reason; If therefore They had been supremely to that end, or Reason of them; There is no doubt They should to the very utmost, and last point of effect have produced that Confirmation; For such *mighty works* of God Cannot be once supposed to be in vain; as they must be, if they do not Attain their End, or are not Principal in Attaining it: As it hath been made out, They are not.

CHAP. V.

Wherein the Grand Scope of the Discourse is Endeavoured to be truly Fixed, viz. *That the Chief and Adeqnate End, and Reason of Miracles is; That they are Portions and Pledges, Peices and Parcels and Portions of the Kingdom of Christ, or of the World to Come, and to Bring it in at Last;*

I Come now to that Part of this Discourse, wherein as in a Center, All the lines of it meet; that is, to shew, that the Principal, and most Adequate Reason of Miracles is; that They Bear a strict, close, and Inseparable Relation to that world to come, whereof, saith the Apostle, we speak; And because This world is to come, and they have not yet Introduced it; Therefore they can be no more then Parts or Peices, and Portions, and not the entire sum; Pawns, and Pledges, and not the very *Kingdom*, not that very *world* it self.

And in the attaining of this, It will be found; That whatever account can be given of Miracles, as if this moving mens Hearts

Hearts Home to God were an end, or Reason of them; or as if the Confirmation of the Doctrine of the Gospel were an end by it self, worthy of them, even That account will be Found to Lye in their Relation, Those very effects have to that *world to come*, as will be seen in the Particulars, I shall now present in order.

Argum. 1. If there be such a *World to Come*, as the Scripture hath abundantly declared, there is; then every thing wherein the Present State of the World is lifted up above it self, or the *present Course of setled Nature*; (which being by *Immediate Power*, and not in *the ordinary manner of Upholding*, and *merciful Governing the World*, *we therefore call Miracle*;) is in its very own Nature a Pledg, and Assurance of such a *Restitution*, *or New Creation*, *or World to Come*, *as we speak of*, *and is a part*, *or portion of it*; For it is a *Specimen*, and a little *part of what we shall see in full*, *and whole*.

And on the *other side*, if there by any thing *done in Judgment*, in such *Extraordinary* and *Miraculous manner*; breaking the *Frame of the Present State*, either in any more *Essential Settlement*, *or in the general Course of Gods Government of the World*; it is an Assurance to us, that he will *Dissolve* the present *World*, to make *room for a new World*, and to bring in *Universal Judgment upon the Ungodly*; on which account, all *Extraordinary Judgments* are delivered in the Language of the *general Judgment*, as is most observable in all the Phrase, wherein such *Judgments* are expressed in the *Prophetical Parts of the Old and New Testament*; which are not a *high Rhetorical or Poetical Language*, *or manner of Expression*, but have real Reference to what shall be Fulfill'd in the very Letter at last.

Now in the presenting Particulars, and Arguing upon them; If the things spoken seem to be new, or singular, I would only Desire the Noble Temper of the *Bereans*, *to search the Scripture*, *whether these things be so*, *or not*!

1. I would begin more orderly, and in the Foundation; *Jesus Christ is the Second Adam*, *Lord of the World to Come*; and under Him the *present World is put*, in regard of *Supreme Administration* of the very Things, that are not put under him, in the sense, *They shall be put under him*. I know we will All allow, This great Mediator, the Redeemer of the World Jesus Christ, The *Messiah*, *the Prince of the Kings of the Earth*, *the King of Kings*, *and the Lord of Lords*; He into whose Hand, the *Father hath committed all*

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Judgment, to Execute it, even because he is the Son of Man; that His coming into the World was supreme Miracle; This none of us, that believe in *Jesus Christ*, will deny, but own it, *as an Article of Faith.* This the Scripture speaks of, as a great Miracle; For if Jesus Christ had come into the *World*, the *ordinary* way *of* mankind, It had been a great *Argument*, that there had been no such *Relation between Miracle*, and the *World to Come*, as I *now affirm to you*; But I will make it Evident *to you, how much*, (though it be a thing we all *Profess to believe*, *That Jesus Christ was born of a Virgin*) The Scripture speaks of it in the High Language of Miracle; The *Prophet Esay*. ch: 7. v. 11. Commission'd by God, *proposes to* Ahaz, *King of* Judah, *when there was a Confederacy against him*, that yet *God* assured him, should have no success, *To ask of God a sign of it*, that is, *a Miracle*; and God knowing how great a Sign He intended him, a Miracle or Sign Comprehensive of all Signs, bid him Ask it, as *great*, and *wonderful*, as he *could desire*; either in the *Depth*, or in the *Heighth*; as if God had said, I would have thee ask it; It shall be a Point of thy Faith, and of thy Obedience, and thus indeed God offers a Miracle, as a *Confirmation*; as hath been allowed; of any *Declaration of God to man*, having yet an especial *Relation to the World to Come.*

Oh how great is this *Goodness of God to* Ahaz! As if *God should* say to us in any *Extremity or Distress*; I intend a *Glorious Kingdom, a World to Come of Grace, Mercy and* Peace *to my Servants, brought in by my immediate Hand, and* Power; *and you shall have a share of it, a Lot in it*; as God said to *Daniel*; and a *part*, a *pawn* of it in an *Extraordinary*, a *Miraculous Relief of your present Extremity, and Distress*; *How great a mercy would we esteem it!*

But *Ahaz* being of a Perverse, Unbelieving, Disobedient Temper; *Oh*, saith he, *I will not ask, I will not tempt the Lord*, what do you talk to me of *Signs*, or *Miracles*? I am content with the Even Course of Providence, and with the stated Truth of the Word of God.

And so we are ready to say now; What do you talk to us of Miracles? They are Fancies, and Whimsies of Brain sick Men only; Let us keep to the Written Word, and to settled Providence; even thus they will say at a Time, when God is giving greatest Proof, He will Work, and *Return on High*; For else, I do acknowledg with all my Heart, we must wait Gods Appointed Time; But it is great Perversity, when we Refuse the Evidence of any thing Written in the Word of God,

God, that we might, *by the Scripture*, have had patience, hope and Comfort in, and say, *We won't tempt God.*

Therefore immediately on *Ahaz* his Refusal, saith the Prophet *Esay*, *Hear now, Oh House of David, Is it too small a thing for you to weary men?* To weary his Servants, the Ministers of these things from God to you, but will you weary my God also? Tho you are not willing to *ask a Sign*, I'le single out a *Sign* for you; *Behold, a Virgin shall Conceive a Son*; This we know is perfect Miracle; It is True, This did not appear at that Time to the Senses of *Ahaz*, when it was thus Promised; what sensible Symbol God gave of it then, I will not now Dispute; but This Promise carries our Thoughts on the Very Miracle it self, when our Lord came in the Flesh; and so we find the *Evangelists Matthew* and *Luke*, give the History of the *Virgin Mary bringing forth the Holy Child Jesus*. Thus we see in the Person of the Redeemer, the very Foundation of the *World to Come* is laid in Miracle; and according to this very Miracle, and in Order to that very World, he is *Emanuel, God with us*; God in our *Nature*; a *Miracle* beyond all *Miracles*.

I'le give you one Scripture more concerning this very Thing, *Jerem* 31. 22, 23. *How long*, saith God, *wilt thou go about, thou backsliding Daughter*; *The Lord hath, or will create a new thing in the Earth, a Woman shall compass a Man*; it is an Expression of the Miraculous Birth of our Lord Jesus Christ, his Birth of the *Virgin*; For as I have said, the word, *A New Thing*, expresses the Nature of Miracle: And then it follows, *They shall use this Speech in the Land of* Judah, *and* Mountain of Holyness; which Holy Mount we know, is an expression of the *World to Come*, the very Assurance of which *satiates every weary Soul, and replenishes every sorrowful Soul*; and the ground of all this is the Miraculous Birth of the great Redeemer, *Jehovah our Righteousness*.

According to this, *Genesis* 3. 15. As soon as the present Creation was lapsed, and Fallen by the Sin of Man, and had sunk utterly into Ruine, if it had not been Shor'd up by the Mediator; It is said, *I will put Enmity between thee and the Woman, between her Seed, and thy Seed*; *It shall Bruise thy Head, and thou shalt Bruise his Heel*. Here the *Woman* is taken apart from *Adam*; and between the *Seed* of the *Woman* in a Peculiar manner, and the *Seed* of the *Serpent* is this *Enmity Put*, to express that Miraculous Conception, and Birth of our Lord Jesus Christ.

And indeed, if we could lay the thing close to our Hearts, God Awakens us to all the great Things of the *World to come, whereof we speak*; and shews us plainly, that Things shall be lifted up to a far greater, and more excellent state; he hath given this as a Sign of it, *A Virgin shall Conceive and Bear a Son.*

Let us consider one Scripture more, *Esay. 9. 6. For unto us a Child is Born, a Son is Given; and the Government shall be upon his shoulder; and his Name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father, the Prince of Peace*; of the Increase of his Government, and Peace, there shall be no end; *Upon the Throne of David, and his Kingdom, to order it, and to Establish it with Judgment, and with Justice from henceforth, even for ever; The Zeal of the Lord of Hosts shall perform this; To us a Child is born, a Son is Given*; Herein indeed is not an express Delineation of the wonderfulness of his *Conception* and *birth*; but it is implied, and Included; *His Name shall be called*; what shall it be called? *Wonderful, The Man of Wonders, That Wonderful Man* throughout; he is all *Wonderful*; all *Miracle*; the *Counsellor*, and *Mighty God*, and that which we call *Everlasting Father*, is in the *Hebrew*, *The Father of the World to come*; *And of his Government, There shall be no End*; Glorious and Great shall be his *Kingdom. The Zeal of the Lord of Hosts shall perform this*; and therefore the greatness of his Power, It being all Miracle, *shall perform this.* His hand shall be stretched out in it, and for the *World to Come.*

The Death of our Lord Jesus Christ was *stupendious Miracle* of *Justice*, and *Judgment*, when the *Lord Bruised, and put him to Grief, and made his Soul an Offering for Sin.* This foreshewed the Dread of the Vengeance of God for sin, *burning upon the wicked to the Neithermost Hell, setting on Fire the Foundation of the Mountains, Burning up the Earth, and the Works of it, and the wicked becoming as Bryars and Thorns Burnt on that their own Earth.* For as Christ said in a Foresight of the Destruction of *Jerusalem, If these things were done in the Green Tree, what shall be done in the Dry!* This ought to be carried to all Desolations, and Destructions, the Manifestation of the *Righteous Judgment of God* shall make in his *Holy Indignation*, against the Posterity, and World of the *Apostate Adam*; not Reconciled by the *Second Adam, The Lord from Heaven, and Father of the world to Come, whereof we speak.*

The Resurrection of the Lord Jesus Christ, the great Miracle, as all that speak of Miracle, acknowledg, is a Glorious Pledg *of the World to Come*, and an entry into the very State of it; This World knew no such thing before, nor had any such Thing,

Thing in all its Treasure, Riches, or Variety; He was the *First Born*, the *First begotten from the Dead*. Such was his *Ascention*, his *Glorious Entrance* into the *Tabernacle made without hands, not of this Building*; his *sending down the Spirit*; as the Apostle hath said in the Context I am upon, *in divers Signs, and Miracles, and Gifts of the Holy Spirit according to his own will*; And all this in Connexion with the *World to Come*, not in *Subjection to Angels*, but the Kingdom of the *Son of God*; All which comes home to this, That Miracles are proper to the *World to Come*, as the Reason, and end of it.

Now there is nothing, wherein I can more Humbly and earnestly Intreat you, that Read these Things; and wherein you can yeild a greater Acceptance, to what I am now Discoursing, than that you would Search these things, and Compare them, and Argue them to your selves; For I know they will, and must bear weight with you.

Argum. 2. The Second Argument, I would give you, is the Consideration of the way, by which God will save All, and every one of us, whom he will save by the *second Adam*, and fits them for that *World to Come*, *for that everlasting Kingdom of our Lord and Saviour Jesus Christ*. He saves them, he does all for them in a way of Miracle.

This I will endeavour to make plain to you, by considering, That God would not save Men by the First Covenant, the Covenant of Creation, the Law of Creation; They cannot be Saved by that; They must be saved by a *New Covenant*, a *Covenant that is all* Miracle. This I will shew you in two Parts of it.

1. When God Justifies Sinners by the Righteousness of another, by the Obedience and by the Suffering, and by the Death of another; This is Miracle; and it is as great Miracle, as any of the Things, that Men allow to be Miracle; and indeed in Regard of the Internal Excellency, the Intrinsick worth of the Thing, It is far greater than any Miracle, except what concerns the very Excellency, and Glory of the Person of the Mediator; Those Wonders of Miracle, if I may so speak.

Oh therefore that we could consider it; If we are Pardoned in Christ, if we are Justified by Christ, If we are Saved from Hell, from Wrath to come by him, or from the *Curse of the Law*; This is all Miracle; For I would Ask any Man; I am sure,

None of the Men of Reason, and that seem to understand Miracle Best, can deny it; Is not Miracle a Lifting up of the present State of the World above the first Law, and Order of the Creation; sure this cannot be Denied; Now that Law of Righteousness, that was given to Man at first; That Law, *Do this*, and *Live*; Be *thou Holy*, be *thou Perfect*, and thou shalt have the Reward of it; Thou shalt Live by it; This was the First Law, and Constitution of God upon Mankind; Now if Men were saved any way by this *Law of Works*, and *Righteousness in themselves*; Let it be, what way it will; Here were nothing Answering to Miracle, to the *Powers of the world to come*; only God may have Moderated the Point; Take a little in the place of a great Deal, Sincerity in the place of Perfect Obedience; But still that great Point of *Doing*, of *Doing*, that is the Thing; For there lies the Point of Miracle, of New Creation; That it *is of Grace*, and *not of Works*. For the Apostle hath Fixed the *Firmament*, as I may say, between *Works*, and *Grace*; He hath Established the two Worlds; the World of the *Old Adam*, the *World to come* of the *Second Adam*, in saying; *If it be of Works, It is no more of Grace; otherwise Grace is no more Grace, or work is no more work.*

Now *Work* was the very Foundation of the First Creation, Man made in *Knowledge, Righteousness and True Holiness*; and then working according to it, acting from and by himself, according to the Law of his Creation. I doubt not indeed, that Man was made with the Knowledge of Christ, the Mediator of Amity, and Conciliation, and Sustentation, in the state wherein he was made; seeing all things were made by and for our Mediator; and that *Adam* himself was the *Type of him to come*; and the *Tree of the Knowledge of Good and Evil*, and of the *Tree of Life* pointed to him; and the very *Image* wherein *Adam* was made, was *Christ the Image of God*. But this being not of the present Intention, I only intimate, and stand not to prove it; But *Adam* not keeping close to the Mediator, was wholly upon his own Bottom of Creation, and the Self Subsistence he chose out of a Mediator: Whatever therefore God does in Grace, through a Mediator, to Man Fallen, is Miracle of Grace; and though it may seem in all Spiritual Concernments, the Concernments of the Inward Man, there is not Miracle, because they do not at the present come into sense; yet in regard of the present state, they are of as Real Inward Deep Sense, and Peace of Conscience; and External Evidence in the Change of the Life and Conversation; and

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shall in the Future State appear in Glory, and illustrious Visibility, and so are now by the Apostle call'd, *a being chang'd into the same Image from Glory to Glory, as by that Spirit who is Jehovah*; I think This may be most justly called Miracle throughout, and so great Miracle, that all outward Miracles are but the Outside Case, and Representations of them.

Now then if it come to Grace, and to Faith to receive Righteousness by another, it must needs be Miracle: We are saved by Miracle in the pardon of sin, and being accepted through the Righteousness of Jesus Christ; I think the Apostle guides us to this very Apprehension; *For what* (saith he) *the Law could not do, in that it was weak through the Flesh, God sending his own Son, and for sin condemned sin in the Flesh*, so that *it might not be imputed to the Believer in Christ*, Rom. 8. 3.

I would but parallel it thus; A Man is Blind, or Lame, or Sick, or Lunatick, or any of those things we read of in the Gospel; All the Power of Nature summoned together, the whole *Colledge of Physicians*, and of all the Wise Men in Nature, being summoned together, they could not have healed a Man *born Blind*; They could not have interposed in the Case of those persons at all, much less in an Instant, as Christ healed them in the Instant.

I say therefore, what Nature could not do, and all the Power of Art joyn'd with it, could not do, that God, *sending his Son in the likeness of sinful Flesh*, did; *He bore away our Sicknesses, carried our Sorrows*, so as to heave them off from us upon himself; This we greedily enough allow to be Miracle.

In the same manner, whatever the Law, the Eternal Rule of Righteousness cannot, in regard of the Sinfulness and Guilt of the Nature, and of the Transgressions and Iniquities of Men, do, in the point of Justification before God; when this Justification is accomplished by the Righteousness of God in the Mediator, it must needs be Miracle; For as is the *Power* of *God*, and his *Omnipotency* in Point of Efficiency; such is the *Righteousness* of God in the Point of Justification; and as is the Loss or Deprivation of any of the Faculties of the Soul, or Body, of the Power due to, Innate, or Connatural to Them; So is the want of a Righteousness, of Approbation or Acceptance in a Man, wherein he may stand before the Just Judg as of full Number, Weight, and Measure, according to that Law of Righteousness Given to Man; and by which his Righteousness shall be Judged, whether it be a Righteousness, or not.

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If therefore there had been any Law or Rule of Righteousness, that, Mans Sin being consider'd, could have *given Righteousness*, let it have been the First Law, or any After Law, Verily Righteousness should have been by it, *Gal.* 3. 21. He Brings in these Words, *Is the Law against the Promises of God? God forbid*; It is as if he had said; Is there any Reason, the Eternal Law of Righteousness should, speaking of it as of a person Weighing its own Honour, Reputation, have Inclination against the *promises of God*, as undermining it, and surprizing that Honour, and Glory from it, *of giving Righteousness*; or as if God, to speak with Reverence, were fond of Justifying men by the Righteousness of another; or, as if for the Glory of his Grace, and of his Son, he had brought in his Righteousness, and begg'd of Men to take it, when there was a Law, that was worthy to be call'd a Law of Righteousness, by which they might better, or but as well, have had it of their own; All this, saith the Apostle, *be far from God*, to bring in his *Promises* in so Precarious a manner. But the Case of Man Absolutely Requires it, he could not satisfy, he could not Answer any such Law *of Righteousness* by himself. The *Scripture* hath *concluded, or shut up every way*, on every side all mankind under sin. It must be by Miracle, by Free Justification, by the Righteousness of Another; and by Free Pardon upon that Righteousness, wholly out of the Creature, and by the Creator; *Jehovah our Righteousness*; and this is *Miracle*; It is therefore said, *Scripture hath shut up men under sin, that the promise by Faith of Jesus Christ, might be given to them, that Believe*; Now what is *given by promise* is Miracle; as *Isaac*, a Son of Miracle, Miraculously Given, was a *Son of Promise*; as we find, *Rom.* 9. 9. The *Promise* was, *At this Time will I return, and Sarah shall have a Son.*

And as it is thus in the Point of Acceptance, as Righteous before God; So it is in the Point of Conversion, Regeneration, Sanctification: It is all by Miracle; For it is by *Promise*; It is by a covenant of free Grace; therefore it is by Miracle: *A new Heart* and a *New Spirit will I Give you*; *I will take away the Heart of stone*, and *Give you a Heart of Flesh*; I will *write my Laws in their Heart*, and put *my Fear in their Inward parts*; and *they shall not depart from me*, *Ezek.* 36. *Jerem.* 31. *Heb.* 8. All This is by *promise*; Therefore It is by Miracle; It is by a *New Covenant*, as I have said, *Miracle is a New thing*; therefore it is All Miracle. Both then, even Justification and Renovation, they look toward the *Kingdom of Christ*, toward the *World to come*; So they are by Miracle; For Miracle

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and the *World to come* turn one upon another; Therefore as Justification, so Renovation is *by promise*, by Free Grace, and so by Miracle; Free Will is according to the Law of the First Creation, and not Miracle, in any other way than, as hath been said before, the First Creation, and the first Spring of All is Miracle; There are Two *Frees*, as I may so speak, that make a Great Noise among us, *Free Grace* and *Free Will*. And although they do not so in themselves, yet Men set them into an Encounter one with the other; They do not so in Themselves, any more than the *Law* and the *Promises of God*, which the *Jews* Rencountered one against another, do; For if there had been a *Free Will* that could have produc'd Faith, Repentance, Renovation; Verily they should have been by *Free Will*; But God hath *concluded All under Unbelief, that he might have mercy upon all.*

If therefore the Men of *Free Will* were speaking of the State of the *First Creation*; I confess, they discours'd well, excellent well; but because it is the *World to come*, of which *we speak*; Therefore All *Free Will* in such sense falls to the Ground; All is by Miracle, by Miracle of Grace, by Miracle of the *New Creation*.

For the making this plain by Scripture, we shall see how Duely this arises from *John* 3. 1, *&c.* Christ had a Learned Man in the *Jewish Law* to deal with, *Nicodemus*, a *Ruler among the Jews*; and I doubt not, He might have sate among the *Doctors of the Chair for Free Will*; and he would have voted, no doubt, in all they said, with them. He came with a Great Complement to Christ, calling him *Rabbi*; *We know*, saith he, *Thou art a Teacher come from God; For no man can do the Miracles thou doest, except God be with him*. Here you see he had a great sense of Miracles, and of the Miracles of Christ; that is, his Miracles especially on the Outward Man: Christ therefore, as it were, withdraws him from the *Outward Court* of Miracles, into the *Inner Court* of Spiritual Miracles, that yet, as I have said, give both inward and outward Assurance of Themselves; Christ instructs him therefore in the Point of Regeneration, *Except a man be born again*, a new, or from above; Either way signifies Miracle; *he cannot see the Kingdom of God*. What says *Nicodemus* to this? This Great Man that came to acknowledge the Miracles of Christ? Oh, saith *Nicodemus*, *How can these things be?* Thou speakest of impossible things; *How can a man be born again? Can he enter the Second Time into his Mothers Womb, and be born.* We see this great Acknowledger

ledger of Miracles, when he came to a Point of Miraculous Power indeed; that is the Renovation of Man, the giving a *New Heart*, and a *New Spirit*; He is Puzzled, He is Posed, He do's not know what to say.

I cannot forbear to take notice, That the great Men of *Free-will* are the greatest Arguers of the Truth of Christianity by *Miracles*; and yet notwithstanding, they are as much puzzl'd, and Blunder as much concerning the very *Miracles* of *Regenerating Grace*, the *Regenerating Spirit*, as this great Man *Nicodemus* did; It is true, to hear them speaking of it, as it is not Miracle, but according to the Law of the First Creation, or very little Differing, They may speak more Tollerably of it.

But saith our Lord to him, *That which is Born of the Flesh is Flesh*: According to the Law of the First Creation, Let Flesh be your Spring, and Well-Head, you shall never rise above it, do what you can; Therefore *marvel not*, saith Christ, *I said, you must be Born again*. This Regeneration is by the *Spirit* alone, no man can Beget himself, but he must needs beget himself the very same, He was before; The New Birth is, as *Isaac* was, the Child of Promise. It is as the Birth of our Lord and several of his Progenitors was, by Miracle. He can Communicate no New principle to himself; And just, as the Apostle says here; *Divers Miracles and Gifts of the Holy Spirit, according to his own will*; So in this Miracle of Regeneration, saith Christ, *The Spirit bloweth where it Listeth*; To shew, It is all immediate power, that is, Miracle.

Thus also the Apost. Discourses 2 *Cor.* 5. *If any Man be in Christ, he is a new Creature*, or a *new Creation*; *All Old Things are past away, behold all Things are become New*

I would ask any one, whether this is Miracle or not? If it be only according to the Law of the First Creation, It is not Miracle, but if it be entirely, and perfectly a new Creation, It must needs be Miracle.

Argum. 3. The Resurrection is agreed to be Perfect Miracle; The *Kingdom of Christ* is the *Kingdom* of the *Resurrection*. From hence appears the strong, and close Connexion between the Kingdom of Christ, and Miracle.

I could Heartily Pray, the Threed, and Train of the principles Arguing from the Resurrection, as Miracle, were closely pursued, and followed Home; The Apostle says, *Acts* 17. 31. *God hath appointed a Day, in which he will Judg the World by that Man,*

man, He hath Ordain'd, whereof he hath given Assurance unto All men; whereof, saith he, *God hath made Credit*; *He hath offered greatest Reasons of being assured of what he had so Ordained, by Raising the Lord Jesus from the Dead*; and therefore he is so often called, *He that is Risen from the Dead*; *and the First Born, the First Begotten from the Dead*; God says to him, *Thou art my Son, this day* of the Resurrection *have I Begotten Thee*; and so Royal Power is more solemnly settled upon Him; *I was Dead, and am Alive, and behold, I Live for evermore*; *I have the Keyes of Hell, and Death*; *the Prince of the Kings of the Earth*: Now this *Resurrection is the very Finger of God*, and therefore, It is justly acknowledged the Principal Miracle; It is indeed the Center-Miracle in which all Lines meet; as all the greatest Reasoners on Miracles do also Fix in it, as so.

Now that the *Kingdom of Christ* is the *Kingdom of the Resurrection of all his Servants, is plain*; For he *Rose First*; His Saints *Rise at his Coming*, 1 Cor. 15. 23 His *Coming*, and his *Kingdom are Conjoyn'd*, 2 Tim 4. 1. So it is the *Kingdom of the Resurrection*; But I would expressly Establish it on that, *Revel.* 20. 4. *I saw Thrones, and they sate upon them*; *And I saw the Souls*; that is, the whole Persons of Saints; Souls Re-united to their Bodies of them, *who were Beheaded for the Word of God*, &c. Now these *Lived*; *They Lived and they Reign'd with Christ a Thousand years*; And the *rest of the Dead*, That is, all those who were not in a State of Blessed Life, but under the *Condemnation of Christ, during the Thousand Years*; *They Lived not again, after the Thousand Years were fulfilled*; *This is the first Resurrection, the Kingdom of the Resurrection. Blessed and Holy is he, who hath his Part in this First Resurrection, as all the Living, Remaining Saints have; Over them the Second Death shall have no Power*; *For they in a Paradisiac State, on the New Earth, chang'd into Bodies of Paradise, are Priests of God and Christ, for the Thousand Years; Fitted to be Caught up, and to be together with the Saints Dead in Christ, Raised to Enjoy the Kingdom of the Resurrection*; *as the Children of the Resurrection, the Principals of the First Resurrection in the New Heaven.*

I have often Heard, and Read the Discourses of the Men of Reason, Magnifying the Resurrection, as is most Due; *As the Hand of God stretched out in the Highest manner, as the Greatest of Miracles*: But, oh, why should they not follow on to the *Kingdom of the Resurrection, the World to Come of the Resurrection*, during its *Thousand Years*; *the New Creation, the New Heaven, the New Earth,*

the Kingdom of all Miracle; and then *All delivered up to God and the Father, that he may be All in All.*

For from all this I conclude, the *Kingdom of Christ is the Kingdom of all* Miracle; Every Miracle therefore that hath been in this World, is but a Peice, a Parcel, a Portion of that so vast, and entire Sum.

Argum. 4. I have now Argued, *The New Creation, The New Heaven*, and *the New Earth* are certainly Miracle; because above the Constitution, and Law of the First Creation; and that therefore all Miracle is but part, and parcel, a peice, and portion of the Great State of the *Kingdom of Christ*: *For he that is upon the Throne*, says, *Behold I Create all New.* And he adds, *Write, For these Words are True and Faithful*; Why did he say so? But because he knew very well what an Opposition, what a contrary Sentiment, even Christians would be of to this Truth; *Be assur'd therefore*, saith the Great Prince upon the Throne, *These Things are Faithful and True*, and shall have their full Accomplishment in their own proper Times.

But now, as there is in *The Kingdom of Christ* so Miraculous a State of Mercy, and of Grace to his Servants; so there is a Miraculous State of Judgment, Desolating, and Dissolving the Present State of this World; even, as it is upheld now by the Grace of the Mediator; and that in the Introducing the *World to Come, whereof we speak*; and also to settle such a Counter-state of Wrath, and Judgment, wherein all the Wicked that have been in the World, shall be in a most Visible State of Contempt and Dishonour, *under the wrath of God and the Lamb.* And of this, all the Judgments that have been hitherto in the World, have been Parts, Peices, and Portions; also Pawns, and Pledges of that State. Those Great Judgments therefore on the *Fallen Angels*, on the *Old World*; on *Sodom* and *Gomorrah*; on *Egypt*; on *Corah*, *Dathan*, and *Abiram*; on *Nadab* and *Abihu*, have been already instanced in; the Destruction of great Armies, as most especially in the *Valley of Jehosaphat*, 2 Cor. 20. 24. Joel 3. 12. a great *Type* of that last Result at the Battle of *Armageddon* is most worthy to be considered; and so indeed are All the Judgments we Read of in the Book of God, *The Book of the Wars of the Lord*, Numb. c. 21. 14. Run down with a strong Stream, and Torrent into their Great Sea, the last *Judgment* at the *Kingdom of Christ*; and having all the Nature of *Miraculous*, confirm the

Point

Point we are now upon; *That Miracles, and the Kingdom of Christ are closely Connex'd and Joyn'd together.*

Argum. last. For a Summary or Recapitulating Argument, we may look back on some of the most Remarkable Miraculous Appearances of God in the *Old Testament*; and see what an Illustrious Correspondence they bear to the *World to Come, or to the Kingdom of our Lord Jesus Christ*; *as the Translation of Enoch, that he should not see Death*, Gen. 5. 22. Heb. 11,5. That, we know was perfect Miracle, compar'd with the Present State of Dying; *Elijah*, and *Elisha's Raising the Dead*, *Types* of the *Resurrection*, 1 Kings 17. 17. 2 Kings 4 28. The *Dividing the Red-Sea*, and *Jordan*, *Types* of the smiting the *Egyptian River* in the *Seven Streams*, *and Destroying the Tongue of it*, *making men go over Dry shod*, *and of a High way for his People*, *as to Israel in the Day he came up out of the Land of Egypt*, Esay 11.16. *and Like Drying up the Deep*, *and the River*, *and the Pride of Egyptian and Assyrian Departing away*; *when all shall be strengthen'd in God*, *and the people shall walk up and down in the Name of the Lord*, *Zech.* 10. 11. *&c. The giving of Mannah*, *as Bread from Heaven*, looks to Christ the *Bread of Life*, and *the Tree of Life*, as the *Water out of the Rock to the Water of Life.*

But I would especially have Respect to that Standard Miracle of the *Sabbatical Year*: A great Wonder of the Riches, and Might, and Power of God: Every *Seventh Year* there was a mighty shewing forth of the Power of God; For that the *Earth brought forth it self* so much in the *Sixth Year*, that they might Live upon it without any Plowing, or Sowing the *Seventh Year.* The *seventh Year* was to be a *Sabbath of Rest* unto the Land, a *Sabbath to the Lord*; the Children of *Israel* were neither to Sow *their fields*, nor to *Prune their Vineyards*, nor to *Reap*, nor to *Gather*, but all were to Live alike of what *came forth of it self*: God promised to Bless the *sixth Year so*, that It should yeild meat for three years, that so the *seventh year*, might be a year of *Sabbath* or *Rest to them.*

Now let us Consider, what the *Prophets* have spoken concerning this *World to Come*, how exactly suitable, and agreeable to this they have spoken of the *World to Come*; From whence I Argue, and do appeal to any one, whether the Argument be not exceeding great; The *seventh year* among the *Jews* was a Symbol, was a Peice Parcel, Portion of the *World to Come*, *whereof we speak*, and of the great Sabbatism of it.

Amos 9. 11. *In that day will I Raise up the Tabernacle of David, that it may be Built, as in the days of Old; That they may possess the Remnant of Edom, and of all the Heathen, which are called by my Name, saith the Lord, that doth this.* And then it follows, *Behold the dayes come, saith the Lord, that the Plowman shall overtake the Reaper, and the Treader of Grapes him that soweth Seed; and the Mountains shall drop sweet Wine, and All the Hills shall melt.*

The Earth, and the Mountains, and the Hills shall Flow out with a great Freedom, and Spontaneousness into an abundance for the Servants of God; Then shall the full Sense, and Meaning of the *Sabbatical years* be understood; Then shall the Full Sum, of which that was but a Part, and Portion, be brought into open View; Then instead of the *Briar*, and *Thorn*, shall grow up the *Mirtle Tree*, and the *Fir Tree*; And *It shall be unto the Lord for a Sign, and a Memorial, that shall not be cut off.*

When our Lord was here in the *Days of his Flesh*, he gave an Experiment of Divine Power to the same purpose; and it was a *Miracle* he seem'd to delight in; For he several Times Repeated it; He *fed with a few Loaves*, and *small Fishes* so many Thousands; and the *Baskets* of *Fragments* far exceeded the Principal, or very first Provision.

Now these Things are all own'd to be Miracles, let us but ask our selves whether these things were not so? If we now in this Nation should let Plowing, and Sowing alone, for a year, would we not look upon it as the Introduction of a Famine? but now if God should positively command us, and Assure us; That there should be care taken in any one year, for three years, and we should Find it so taken, Would we not look upon it as Miracle?

If any one should Set down so great Numbers of People, as Christ did, to so small a Provision, that every one could not take a little; should we not look upon it with as great, or greater amazement, than the Apostles did upon Christs doing so? But if the small Feast in the Beginning should Multiply in the Eating, and become More after a plentiful Eating, than it was before Eating, Should we not look upon it as a Miracle? Now All this Imports, That *a Sufficiency of Food*, and *Durable Cloathing*, shall be in the *Kingdom of Christ*, that his Servants may *Eat* and be *Satisfied*, *Eat* and *Drink at his Table in his Kingdom*, and attend upon the *Lord without Distraction*; that is, *Fulness of Enjoyment.*

Thus

Thus the Miracles Christ did in Healing, and Recovering the Sick, the Blind, and the Lame, How did these mighty Acts look to that State of the *World to come*, *Revel.* 21. 4. There shall be no more *Sickness*, *Sorrow*, *Pain*, *Death*, nor *Curse*, *but God shall wipe away all Tears from his Servants Eyes.*

The Great Readiness of Christ, in shewing his Mercy and Power towards the *Blind and Lame*, that they might be so no longer, makes me think of that *Glory* in the *Book of Samuel*, when it is said of *David*; *the Blind and the Lame, whom David's Soul hated.* I only make an Allusion, not considering the strict Sense: Jesus Christ his *Soul hated not the Lame, or the Blind*; but *the Blindness, and the Lameness, the Sickness and the Death*: His *Soul* had such a sense, that this came upon the World, upon Mankind by sin; That he Laboured and Travailed in Spirit, till he brought forth, as you know, so many great Instances of the *Redemption of Mankind*, in *Carrying our Sorrows, and bearing our Sicknesses*, till there be that perfect *Restitution of All Things* named before; and the *Creatures*, or *Creation it self*, be *Delivered from the Bondage of Corruption, into the Manifestation of the Glorious Liberty of the Children of God.*

Now these things joyn'd together seem to me so full of Evidence, that my heart is, while I speak of them, so satiated with them, that I cannot but hope they will be also most Acceptable, and satisfactory to them that read them; so as to conclude, how close Miracle, and *the Kingdom of Christ* are Related one to another; and that the Chief, and Adequate End, and Reason of Miracle is, that they are *Portions and Parcels*, *Peices and Pledges of the Kingdom of Christ*, *or of the World to come*, and shall bring it in at last.

CHAP.

CHAP. VI.

A Discussion of the Times wherein Miracles have been most Illustrious, and when there hath been greatest Darkness among the People of God, in Relation to them; Preparatory to the Asserting, That Miracles are not ceas'd, but a Return of Them is to be Expected.

SEeing from All I have Discours'd, it appears very undoubted, that a Return of Miracles is, and ought to be expected; because the Great and Adequate End of Miracles is a Connexion with, and even an *Introduction of the Kingdom of our Lord Jesus Christ, and the World to come*; which *Kingdom* and *World to come* is not *yet come*; and when it shall indeed come, it shall have a mighty Power of *Signs, Wonders, Miracles, and Gifts of the Holy Spirit, according to his own Will*, to appear with it, to introduce, settle and establish it, in the Order and Glory of the *New Creation*. I shall therefore, before I come to the down-right Proof, endeavour to anticipate, or to be before hand with the greatest *Objection* I meet with to it.

Object. The Great *Objection* I find in my own Thoughts, and which Raises, and Confirms (I doubt not) in others a Resolved Pre-judgment, that Miracles shall not Return, is; Because, that now for a *Thousand, Two Hundred and Sixty Years*, or near about, Miracles, except the *Lying and Legendary ones*, the *Antichristian Apostasy*

postasy hath pretended to, there hath been a going off, and a Cessation of *the True Power of Miracles*; and the Reason to be assign'd for it, hath been thought; Because the Doctrine of *Salvation* in the Gospel, and the Canon of Scripture, and particularly of the *New Testament*, hath been so summ'd up, finish'd, setled, and sealed; so confirm'd and assur'd by undoubted Power of Miracles, that brought it into that Settlement, and gave it so large a spread in the World; that any further use, or service of Miracles, seems wholly superfluous, and unnecessary: For if it were not so, it looks very strange, and there seems no Reason to be given, why God should be pleased to order so long a *Parenthesis*, so Long and Dark an Interval; such a long space, and, as I may call it, Gap, between the Power of Miracles, in the Days of Christ, and the Apostles, and some space after; and the present Time.

And indeed, I would add, To give the *Objection* all the strength I can; That the *Papists* or the *Antichristians*, both pretending Themselves to Miracles, and finding among the *Protestants*, and *Reformed Churches*, no such Power, nor so much as Pretension to it, have been Loud and Clamorous upon it; and have hereby assum'd it as a Good Reason to Damn the *Reformation*, because it hath come Naked, and Unarm'd of Miracles; From whence the *Reformed*, not having considered enough the True Reason of Miracles, nor of their *Cessation*, have been under a Necessity to Defend Themselves, by asserting, Miracles are wholly ceas'd, and no Return to be expected; and that the Popish Pretences have been but so much Counterfeit and Falshood; In which Last Part they have spoken most Evident and undoubted Truth, and this Defence hath also in the First Part, seem'd so necessary, that it could not be, but it must sink Deep into the Minds of All the Most Holy, Sober, Serious, Wise *Protestants*, as well as the more General Profession of the *Reformation*; and hath brought All Discourses of a Return of Miracles, under Great Disrepute, as Wild, and *Fanatical*, Altho indeed this part of the Defence arose from a not due consideration of the Reasons of the Cessation, and of the certain Return of Miracles, when the Force of those Reasons shall expire.

And I cannot but acknowledge, It may seem strange, according to the very Reason I am to lay down, why there hath been such a Cessation of Miracles: And there does arise a Difficulty upon it; That there was not any Return of the Power of Miracles

miracles with the *Reformation*. But I hope to give Fairest Solution to it.

In the mean time, I cannot but take notice, that the *Popish* Pretensions to a constant Power of Miracles does very notably, not only agree with the Character of *Prophecy*, in their *Lying Wonders*; but also that they make indeed a Counterfeit *Kingdom to the True Kingdom of our Lord Jesus Christ*, both in *Prophecy*, and in their own *Pretences*; and so far Counterfeit proves, what ought to be in the Truth, and the Life; of That, It is the counterfeit of, and by *Prophecy* It was to counterfeit; They give a Proof by the By, That Miracles do indeed appertain to the *Kingdom of Christ*.

But to come to the main Answer to this Objection, I propose upon it,

First, To observe the State of Miracles, or Miraculous Power, in all the several Ages, or Times Recorded to Us in Scripture; and to collect the Light, that may from thence be received, to shew, that Miracles shall certainly Return, and Introduce the *Kingdom of Christ*.

2. I will lay down, what, upon Great Reason, I Esteem to be the True Cause of the Cessation of Miracles, these Last *Twelve Hundred and Sixty Years*; and why, especially, since the *Reformation*, Miracles have not return'd; seeing as Miracles pertain to the *Kingdom of Christ*, so the *Reformation* it self was an appearance of that *Kingdom*: Wherein I will consider any Collateral Objections, that may spring up from any Discourse in this Answer.

That therefore which in general I pitch upon, is; that when we look upon the several Varieties of Appearances of Miraculous Emanations, or Flowings out from the Divine Glory, and Power in Miracles, according to the Records of Scripture; there have been no Times wholly without them, of which Any Records of Scripture have given us the Memorials; Because there was always a certainty of that *Kingdom Coming*; and the more Notable, and Remarkable Manifestations have been prepared for those more Noble and Remarkable Manifestations of the *Kingdom of Christ*. The History of Scripture is indeed very short in the Time before the Flood, yet we have an Eminent Instance of a Miraculous Power of Grace in the *Translating Enoch* to Heaven, without any *sight of Death*; *Enoch walked with God* so many years,

years, *and was not*; For *God took him*, Gen. 5. 22, 23, 24. This was an Eminent Peice of that World to come; Enoch *was translated without seeing* Death; As the Apostle saith; *Some shall not* Dye, *but be Changed, and Caught up.*

There were two Miraculous Appearances of Judgment. The *Lapse*, and *Curse* upon the *Creation*, and *Death upon mankind*, that Came in upon the *Disobedience of the First Adam*; the grand Pronunciation of Judgment upon the whole State of the World of that *First Adam*; and this compar'd with the First Glory of the Creation, on which it Brake in, is most justly to be esteemed Miracle, tho now not so. The so universal, and general Judgment upon the *Old World* by the Flood, of which was spoken before; and how closely it Relates to the *World to Come*; as also of the Peculiar Miracle of Grace towards *Noah*, and such a Remnant of the Creation with him; as should give a present Restitution of all things; and how Representative was that also of the *World to Come*, in which the Servants of Christ shall be Saved from the Deluge of the *Vials*, and of that Fire of the last *Vial*!

Now it was very Agreeable, even to that Beginning of the World; That it should not be left wholly without a Testimony of that *Kingdom*, signified in the Promise of the *Womans Seed*, wherein there is given the *History* of that *Seed*, propagating it self, as the almost whole *History* of that Time; tho it was so very far off at that Time from Coming, and was to pass through so many several Changes of Representation, ere it came into its Glory.

The *Confusion of Languages*, and the *Division of the Earth* in the Time of *Shem*, the *great Melchisedec*, and *Eber* the *Holy Patriarch*, through whose Loyns the Holy Seed Ran; and whose Son *Peleg*, in an especial manner bore the Character of that *Division*, had this Remarkable Relation to the *Kingdom of Christ*; That it carried the Face of a Miraculous Judiciary Driving asunder the Nations, and made the great Distinction of Mankind, That *Kingdom* hath made all along in the World, and shall make; For hereby the *Oracles of God* were so long *committed* to that particular *Seed* of the *Hebrews*, of whom *Christ*, *God over All*, *Blessed for ever came.*

And hereupon arose that Temporary and present Remedy, or Divine Expedient of the *Gift of Tongues*, shewing the Miraculous Power of *Christs Kingdom*, making way for its enlargement in the World; and Foretelling also that Reunion of *Languages* in his *Kingdom*. At *Pentecost*

Thus the Time of the second *Patriarchal Roll* of *Generation* is Illustrated with a Miracle, separating the *Hebrews* from all the Nations of the Earth.

The Time of *Abraham* with his Call to the *Going out of* Egypt was Enlightned with the continual Appearances of God to *Abraham*, *Isaac*, and *Jacob*, which were indeed of the Nature of Perfect Miracle; besides what was Miraculous in the Birth of *Isaac*, of *Jacob*; and that Miracle of Judgment on *Sodom* before spoken of.

Thus we see, No Time hitherto to the *Going out of Egypt* hath been *a Dark Place* in Regard of *Miraculous Appearances of God to his Servants*, because of the Great Son of *Abraham*, *according to the Flesh*; in whose Right of Inheritance as the Prince of the World to come, *Abraham* is call'd *Heir of the Worlds*, Rom. 4. 13.

The Time of the *Going out of Egyyt*, from the *Multiplication of the Children of Israel* there, to the very settlement in *Canaan*, was one Continued Train of Miracles: Nor was the Time of the *Judges* or of the *Kings* of *Judah* Un-illustrated by various Irradiations of the mighty Power of God towards his People in Fore-Assurances of the *Kingdom of our Lord Jesus Christ*; which is much to be Remark'd; Because the Law of God, by his *Servant Moses*, had Receiv'd the full settlement, and Establishment by as high Testimonies from Heaven, as serv'd not only the necessariness of its Sanction, but the Glory and Grandieur of it. And if only *Prophets*, without any Power of Miracles, had been Rais'd up in Addition to it; There had been yet a Measure of Truth *Shaken Down*, and *Running Over*; For besides those Extraordinary Prophets, there was the Standing Ministry, as in Ordinary, of the Priests Lips *preserving Knowledg*.

But that which is most Wonderful, and Deserves particular Enquiry, is, That even in the Apostasy of the Ten Tribes, besides the Communication of whatsoever great things God did in the *Kingdom of Judah*; There were Those two Prophets, *Elijah*, and *Elisha*, like two *Witnesses*, after *Moses*, and *Aaron*, set out, and Credential'd with a Mighty Power of Miracles, to be as a Light shining *in the Dark place of that Apostasy*, that was so great a *Type of the Antichristian Apostasy*; and the *Types* of one are made by great Wisdom of the Divine Spirit, Correspondent to the Types of the other; even to so undoubted clearness, and Certainty; that I make no doubt to Assign it, as one Reason, Why there was such a Miraculous Presence there, even that It, with

with those witnesses at the *Deliverance out of Egypt*, might be a *Prophetical* Plat-form of the *Witnesses Appearing in the Twelve Hundred Sixty Days against the Antichristian Apostasy.*

But besides that, There was with Regard to *Joseph*, of whom the *Prophetick Benediction* of *Jacob*, and *Moses* spoke so great Things; and who was so great a Type of Christ, in his High Administration in *Egypt*; and whose was, as the Spirit of God Testifies, the *Birth-Right*, 1 Chron. 5. 2. There was a Type, I say, of the *Kingdom of Christ*, necessarily to be Erected in his peculiar Posterity, whereof he himself Foretold in *Ephraim*; so that tho the *Kingdom* was *Judah's*, and no one Good King of the *House of Joseph* over the *Ten Tribes*; yet God being pleased to have some Representation of the *Kingdom of Christ*, tho in so continued an *Apostasy*; he was pleased also to Honour it with so peculiar a *Prophetical Ministry*; and that so Illustrated with Miraculous Powers, till he gave them a *Bill of Divorce* under the Name of those *three Children of Whoredom, Jezreel, Lo-Ruhamah* and *Lo-Ammi*, *Hosea* 1.

Yet because it was still a Type of the Kingdom of Christ, There was an Eminent Type of the very *Kingdom of Christ*, *Elijah carried up to Heaven*, even above the *Translation of Enoch*, *in a Chariot of Fire, without Dying.*

Some years after the *Captivity of the Ten Tribes*, when they were come under the very Perpendicular Influences of that Dreadful *Lo Ruhamah*, and *Lo-Ammi*, The Miraculous Power of God shone out with very Bright Rayes upon *Hezekiah King of Judah*, a most Excellent *Reforming* Prince; First, in the Destruction of so great an *Assyrian Army*; which threatn'd him with the Lot of the Ten Tribes; and Immediately after, with that Miraculous Sign in the *Shadow*; that is, as the Learned make manifest, *The Sun going so many Degrees back, to assure his Life restor'd.*

Then came on the *Babylonish Captivity*; during the Time of which; besides the Grandieur of the *Spirit of Prophecy* during that Time, in *Jeremiah*, *Ezekiel*, and *Daniel*; there were very Resplendent Signatures of the Mighty Power of God in *Nebuchadnezzar's Dream*, and *Image*; both Retrieved by *Daniel*, when He had lost all Lines of it; as also Expounded to him, which both satisfied, and couvinced that Insolent Monarch into an acknowledgment of God; the Miraculous Chaining up the power of the Fire upon the Three Servants of God, in that so *overheated Furnace*, while yet it had Full Force to Fly out, and Ravage upon the Servants of the *Idolatrous*, Furious Prince, that doted upon

on that very *Image* of Vast Arbitrary Dominion; most probably; which being so Miraculously Represented, and Expounded, had Extorted from him the Confession of the one True God: That immediate Hand of the *most High* upon him in such a Deliration and Phrensy, which turn'd him to Grass with the Beasts, and as wonderfully Restor'd him with a Mouth so full of acknowledgments of the God of Heaven; The Dreadful, and Astonishing *Starting* of the *Hand* and *Fingers out of the wall*, to that Intemperate Sacrilegious and Idolatrous King *Belshazzar*, with the Affrightful Comment of *Daniel* upon the writing of them; The preserving *Daniel* in the *Den of Lyons*, when their Rage was yet so quick upon the men, that gave him as a prey to their intended Ravenous Teeth; All these very stupendious and Mighty Works of God, were undoubtedly on purpose provided for that very Time, wherein These most Admirable, and Truly more Miraculous *Visions* of the *Kingdom of Christ* were in Giving, and as most Connatural to them; so for a Confirmation of them; They lasted therefore so long, and were succeeded by not so many Miracles, as very wonderful, and Mighty Providences in the Restoring *Judah* and *Jerusalem*, by such Signal, and almost miraculously moved, and Ingaged services of so many *Princes of Persia*; together with the Glorious *Prophecy* of *Haggai* and *Zechary*; which lasted, till *Judah*, and *Jerusalem* were *Restor'd*, and so long continued the *Spirit of Prophecy*; Then immediately came on those *Strait* Cramped Times, both as to the *Prophecy*, the Miraculous Power and all Appearances of the *Kingdom of Christ*; One Rising and Setting with the other, as by the strongest *Sympathy* and *Configuration*, or most Wise Disposals, to, for, and with one another; For when those *Straits of Time*, under the Power of *Heathen Princes*, and the more settled *Times of the Gentiles* came in, the *Spirit of Prophecy* Retired in *Malachies Prophecy*, and took, as it were, its Leave, and gave its Fare-well in those Words ending it; *Remember ye the Law of* Moses *my Servant in Horeb for All Israel*, with the *Statutes*, and *the Judgments*, *viz.* As Enlarg'd upon by the *Prophets*; Let my Written Word be your Rule; Thus there was a *Sealing* up *Prophecy* till the *sending of Elijah* the Prophet, which *Elijah* the Prophet, our Lord Assures, was *John the Baptist*, in One Degree, but not in the *Highest*; For another *Elijah* like Ministry, and of an Higher Elevation, or exaltation shall yet Arise; as our Lord hath Intimated also in saying; *Elijah truly Cometh, and shall Restore All Things: even before that Notably Great, and Terrible Day of the Lord*; And when the mighty Converting

verting Power, the Power of Miracles being also Joyn'd with it, shall be abundantly given out; For *John did no Miracle* to shew the *Prophecy* was not in him *Fullfill'd to the utmost*; then shall *indeed the Heart of the Fathers be Turn'd to the Children, and the Heart of the Children to the Fathers, or of the Disobedient to the Wisdom of the Just.*

However, in the mean time, The *Beginning of the Gospel, in every Evangelist, is plac'd in John*, to whom says *Luke*, *The Word of God* by immediate Mission *came*; *and he was a Man sent from God*, as the Evangelist *John* says; *And the very Beginning of the Gospel of Jesus Christ the Son of God is Fix'd in Him by Mark* cap. 1. 1, 2. As if he would have Joyn'd the last words of *Malachi*, and the first of his own together, and in a *Continuation*, as one and the same *Holy Scripture.*

But notwithstanding all this, tho *John* was so great a *Prophet*; *Yet he* (saith Christ) *that is Least in the Kingdom of God, is Greater than he*; His *Greatness above all*, that *were Born of Women stood in this, That he prepar'd the way to Christ*, and to that great Power, with which the *Son of God* came: He was so Great in his being so near the *Kingdom of God*; yet because he was so near, and not in that very *Kingdom*, It was not fit for him to do any Miracle; That was a Glory Proper only to the *Kingdom of God* it self Now it was just in its Appearance.

And thus, I have brought Time down to its *Fullness*, just to that very point wherein our Lord Jesus Christ Appearing, there were so great Reasons of Expectation, that his *Kingdom* should also have then *Appear'd Immediately*, and all Miracles have been summ'd up in its Coming with Power; But tho in the *Days* of those *Kingdoms*; I mean of those *Four Monarchies in Daniel*, that were so Determin'd by God and by Christ; a Room was reserv'd, *That the God of Heaven should set up a Kingdom*, and a Dominion never to End; yet it was in Infinite Wisdom, and Counsel so Determin'd, that it should shew it self, and its right, and so withdraw again; because the last of the *Four Monarchies*, even the *Roman Monarchy*, had that large Stage of Time allow'd to it to run over; and concerning the last State or Part of which Christ had *Sworn*, There should be *Time, Times* and *half a Time*, e're the Wonders, or Miracles proper to the Introducing his *Kingdom should be Finished.* Dan. 12. 6.

However for that very Appearance of that *Kingdom set up*, so great a Power of Miracles, as were wrought in the Days of Christ, and of the *Apostles of our Lord and Saviour Jesus Christ* was

was so shewn; both in regard of that *Kingdom of Faith and Holiness*, that did then actually show it self; and which indeed can never suffer a Total, so much, as Interruption, much less an *End*; But yet an Apostasy from it, even a *General Apostasy*, the *Apostasy* of a Generation, the *Antichristian Generation*, expres'd by the Apostle, 1 *Tim.* 4. 1. by Τιμες, was to come; as the Apostle does with so great an Earnestness and Zeal Assert, 2 *Thes.* 2. And by the same degrees, the *Mystery of Iniquity* wrought in order to that, and to bring it forth, by the very same, the *Kingdom of Christ* withdrew; and Retired in the Spiritual Vertue, and Power of it, and also in the Miraculous Power that comes along with it.

This stop to its present glorious Appearance is very Forcibly Expres'd by *Daniel* in these words, *Dan.* 9 24. *The Sealing Vision, and Prophecy* at the very Time of making *an End of Sin, and Finishing Transgression*; shewing, that whereas the *Glory of the Kingdom* was in strict Justice due to Christ at the very Time of the *Sacrifice* offered, and *Reconciliation made*, and the great Assurance God gave of his Acceptance of it by the *Rising* of our Lord from the Dead for our *Justification*; which was in *Daniels Phrase, bringing in Everlasting Righteousness*; That then immediately follows the *Sealing Vision*, and *Prophecy*, viz. *The Vision, and Prophecy of the Glorious Temple, and Kingdom of Christ, even to* Ezekiel 40. &c.

Indeed there was a Gradual Unsealing that first *Sealing* in the *Opening the Seven first Seals*, which produc'd the Appearance of *the Kingdom of Christ in the Christian Empire of Constantine*, and his Successors; but because under it the *Antichristian State of the Empire* made up every day nearer and nearer to *Antichrist's*, (2 Thes. 2.) *own Time*, wherein he was to be *Revealed*; therefore there was a *second Sealing of the Servants of God in their Forehead*; which *Sealing* being contemporary with the *Witnesses in Sackcloath*, and that contemporary with the *Forty Two Months* of the *Gentiles*, and of the *Beast*, and of the *Woman in the Wilderness*, is, by construction, a Time of 1260 *Days of Years*. So that the Glory of their State was indeed secur'd, but Conceal'd also, and Reserv'd. Upon which *the Kingdom of Christ could not be Reveal'd*, during that *Sealing* also; and this, as I shall argue, was the True Cause of the *cessation of the power of Miracles*.

And when there was a Challenge of the *Kingdom of Christ*, Rev. 10. by the *Roar of the Lyon*, and *Seven Thunders uttering their Voices*, there was yet (which shall be the last) a *Sealing up the Voices of the Thunders*; So that there could not be the *mighty Works of Miracles*

racles shewing forth themselves, notwithstanding the *Reformation*.

I have thus far now shewn the *close connexion of Miracles*, and the *Kingdom of Christ*, all along from the Promise of the *Seed of the Woman breaking the Head of the Serpent* unto the very *Kingdom of Christ* appearing in far Greater Glory, than ever yet it hath done; and no Time excepted, but the Time of *Straits*, from the *Restoring Jerusalem* to *Messiah*; and the Time of the 1260 Days of the *Apostasy*, not expiring at the *Reformation*, nor yet expired.

That I may then give, what I account, the True Reason of the Suspension, rather than Cessation of Miracles, I will lay down my sense of it in these Following Particulars:

1. There is a solemn *Oath* of Christ, That the *Potentacy of the Beast* would have *Time, Times, and half a Time*, 42 *months*, or 1260 *Days*.

2. This *Potentacy of the Beast* was to attain its power by doing *Great Wonders*, and *working Miracles*. For that which is called, *The other Beast*, Rev. 13. 13. while he says to them *that dwell on the Earth*, that they should *worship the Beast*, and make *an Image to the Beast*; that is, give him in the *Image of Spiritual Supremacy*, *Imperial Power*. He *works miracles*, tho *false ones*. And thus it was to be, because, as hath been said, the *Kingdom of the Beast* is the *Counterfeit of the Kingdom of Christ*, and so must Appear with Miracles.

3. The Kingdom of Christ cannot appear while the Beast's Term lasts; For those *Two Kingdoms*, can no more stand together, in Manifestation and Appearance, than the *Ark* and *Dagon*.

4. In the *Kingdom of Christ* then, Miracles come, when his *Name in his Kingdom comes*; For where his Name is near, in any Outward Lustre, and Visible *Glory of his Kingdom*; in that Psalm of his Kingdom, *Psal.* 75. 1. There *his wondrous works* must and shall declare it.

5. Where True Miracles come, False Miracles cannot Abide, but Vanish, as those of *Simon Magus*, Acts 10. of *Elymas the Sorcerer*, Chap. 13. 8. of the *Exorcists*, Chap. 19 13 as those of *Jannes* and *Jambres*, before *Moses*, 2 *Tim.* 3. 8. as the *Priests of Baal*, whose God could not *Answer by Fire*, before the True God by *Elijah*, 1 Kings 18. 28. 38. When God indeed appears, All Counterfeits are forced to cry out, *This is the Finger of God*. God cannot be out-shot in his own Bow.

5. Where

5. Where the Miracles proper to the Evangelical Kingdom and Glory of Christ come, there is also a *pouring out of the Divine Spirit* in the Hearts of Men, by mighty Operations of Grace, according to *his own Will*; and in proportion to the Appearance his *Kingdom* is to make at that time; And this must prevail over All that stands in the way of it.

Lay then these together, They make Demonstrative Proof; There could be, There can be no Miracles while the *Antichristian Times* last; that is, no open, visible, sensible Miracles; For if the *Beast* must, by the *Oath of Christ*, last 1260 Years; If it must begin, and be sustain'd by *Lying Signs and Wonders*; And if where Christ's Kingdom comes in Glory, Miracles come, and his Spirit also; If the False Miracles of *Antichrist's Kingdom* cannot stand before the True Miracles of Christ's Kingdom, much more with his Spirit; Then it necessarily follows, there can be no Miracles, no Divine Visible Miracles, while the *Kingdom of the Beast* is by the Oath of Christ to continue: It would presently break All in pieces, over-throw All: The *Beast's Kingdom* cannot stand before them: His Kingdom having been so near to 1260 Years, so long Miracles must have been suspended, and the Miraculous Power have lain still; and been quiet, as in its Scabbard.

For what can such *Lying Wonders*, as are done by the *Dead Bones of Martyrs*; *Relicks* of this or that *Saint*; the *Virgin Mary*; or even pertaining to Christ's Garments, *Wood of his Cross*, before the mighty Power of Truly *Evangelical Doctrine*, seal'd with Miracles; such as were done by Christ, and his Apostles; together with the Inward Power and Grace of the Divine Spirit, *making obedient by Word and Deed*; What could All the *Legendary* Miracles of *Transubstantiation* do in Resistance to Divine Truth so armed; or *Brutish Excommunications* effect before that True Apostolical Power of *casting to Sathan*; The One *True Fire from Heaven*; the other *Brutum Fulmen*, *False Fire*, though pretended to be *brought down from Heaven*; where, by the way, I cannot but observe how Prophecy hath guided common Language; For as *Lightnings*, or *Fulminations* are *Fire from Heaven*, so common Language hath styled *Excommunications*; Fire as from Heaven, though indeed only from the *Magical* Heaven of the Pope, and most truly from the *sulphureous smoak of the bottomless Pit*, Revel. 9. 1. Falling in with *Revel.* 13. 13. to Great Exactness.

Now

Now a due Consideration of what I have now Represented, makes Full Solution to *Two Objections*, that may arise from an overly Reflection upon it.

Object. 1. It may be asked, Why had the *Apostasy of the Ten Tribes*, so Great a Type of the *Antichristian Apostasy*, so many and so great Miracles by *Elijah*, and *Elisha?*

Ans. The Answer is already given, because the *Kingdom*, and *Apostasy of Antichrist* was sworn by Christ; and therefore could not be broken till the End of the 1260 days; but it would have been *broken by Miracle*; whereas the *Kingdom of the Ten Tribes being Israelitish*, and Appointed by God, was not Touch'd by the Miracles of *Elijah, and Elisha*, altho their *Paganiz'd Apostasy* was; the *Kingdom* therefore continued, notwithstanding those Miracles, so long as God intended; But after he *Removed* it, as he *saw good.* But if the *Antichristian Apostasy* had or should Fall before the Time, the *Papal Kingdom* must fall with it; Now the *Power* of *Gospel Doctrine*, of *Miracles*, of *Powring out the Spirit*, must needs have *Broken it without Remedy*; which had been contrary to the *Oath of Christ.* There were yet *Spiritual Miracles*, as is to be shewn, together with the Doctrine of the *Witnesses*; But they being not visible, and so not Forcible on the *Sense*, nor Joyn'd with the Spirit powr'd out, as it shall be in the Succession *of the Kingdom of Christ*; the *Antichristian*, both *Kingdom and Apostasy* have stood notwithstanding.

Object. 2. Why had not the *Reformation* a proportionable appearance of Miracles with the Revival of the *Doctrine of the Gospel*, and the *Retrenchment* of the *Papal Kingdom*, in so many *States* and *Kingdoms?*

Ans. It hath been already Intimated; The *Antichristian Potentacy* and *Apostasy* were to continue not only *Time*, and *Times*, but the *Half Time* also; the 180, as well as the 1080 *Days of years*; Now at the beginning of *Half Time* the *Reformation* appear'd, yet the Beasts *Half Time* was *Remaining* due; Christ therefore *Seales* the *Thunders*, *Rev.* 10. 4. Gives out no *Miraculous Power*, nor *Gifts of the Spirit* in *Extraordinary*, or according to his *Kingdom*, but stays till the Expiration of *Half Time* also; For if the Revival of the Doctrine only, with ordinary Gifts of the Spirit, hath so far prevail'd without these *Mighty Powers*;

How much more must These Joyn'd with Miracle, and extraordinary Effusions of the Spirit have prevail'd; even to the *Ruine of the Papal Kingdom*, and taking away the *Apostasy* before the *Time sworn by Christ*.

And so I have settled what I had to say on the *Various Times*, and the various appearances of Miracles in all Times.

CHAP. VII.

The Direct Proof of the Power of Miracles Returning, by the following Arguments for it.

I Now Addres my self to the Immediate proof, *That Miracles are not so Ceas'd, notwithstanding an Interruption of* 1260 *years, but that they shall yet Return, when the Succession of the* Kingdom of Christ, *and the service of that Kingdom shall Require it.*

Argum. 1. The general Argument I give for it, is this, That Miracles have not perfected the End and Intention of God in that, whereunto they are appointed; Now all the Works of God are Perfect, and shall attain their End; If then they have not done it, it is certain, they must return to do it; For God cannot be Disappointed, or Frustrated, in what he Designs.

There are two great Ends of Miracles, which have not yet been Answered by them, which are Assurances to us, Miracles shall, and must Return.

Partic. 1. Miracles are Appointed by God to Attend the Gospel in its motion to the *Ends of the Earth*, as the Gospel is the *Rod*

Rod of Christ's Strength, by which he is to Rule so Extensively to the *Ends of the Earth*; That hath not yet been Done; Therefore Miracles must Return to do it, as I shall now Argue. First, I say, the Gospel was, and is to prevail to the very *Ends of the Earth*. This we see is not yet done; The Gospel is to Establish *the Glory of Christ*, *the Glory of his Sacrifice*, *of his Righteousness*, *of his Intercession*, *the Greatness of his Kingdom*; These Things, we know, how Imperfect they are as yet, both in the Clearness of their *Knowledg*, in the Extensiveness of them, and in the *Universal Communication of the Gospel to all the World*.

Now if any one will say, why may not a *mighty Pouring out of the Spirit of Christ*, together with *greater Light*, and more *Abundant Evidences of the Gospel*, and of the Truths of it serve in the place of Miracles; seeing it is an Affirmation almost General, God works no *Miracles*, except upon Necessity.

It Answers, It is True, If it pleased God; It might be so, but then so It might have been in the Days of Christ, and of the *Apostles*; Do we not certainly know, that the *Power of Christ*, could in the *Days of his Flesh*, and by the *Preaching of his Servants*, with the *Presence of his Spirit*, have done all He, and they Did, *without Miracles*; and *wrought yet even to the utmost Effect*: If he had not pleased and thought fit to make *Miracles* the *Convoy*, and, as it were, the *Triumphant Chariot*, in which That Power should Ride: For when the Apostle saith, *God bare them Witness with Signs*, *and Wonders*, and *Divers Miracles*, *and Gifts of the Holy Spirit*: He yet adds, *According to his own Will*: He saw no such *Necessity of Miracles*, but all was *according to his own Will*, his own pleasure.

It is most certain, If he had not Freely chosen to Work by Miracles, his Spirit would have immediately Reach'd any Heart without them; we find it did so. If Christ spake to any Person; *In the very moment*, *he Rose up immediately and Followed him*; As Matt. 9. 9. *He saw Matthew sitting at the Receipt of Custom*, *and he saith unto him*, *Follow me*; *and Immediately*, *he made no more words of it*, *but Rose up*, *and Followed Him*, *He Conferr'd not with Flesh and Blood*. He was in a *Profession*, that required much *Intention*; He was in his Very Business of it, and warm, as we say in it; and it was in such a Kind of Profession, as Men do not use easily to be call'd off from, to mind Things of a Religious Concernment; For *Publicans and Sinners often in the Gospel Joyn'd together*, Men of no Tender, or Scrupulous Consciences

ences; Yet when Christ Commanded, and no *Miracle* was wrought, he was *Obeyed*; If a Man among us were waiting upon his main Business, his way of Gain and Profit; and one should come to him without such a Power, as the Spirit of *Christ Acts* by, and say to him; suppose on any *Gospel Account*, when the Man was a Stranger to it; Leave that you are waiting upon, tho it be your *Office*, and your *Interest*, and attend the Gospel of Christ; what a Scorn would such a one make of such a *Proposal*; But the *Power of Christ* can, where he pleases, *Touch a Heart*, *Bow a Heart* without the outward *conveyance* of a *Miracle*; But even a Miracle, tho it may Amuse, and Startle, yet if the Power of Christ come not along with it, it could not do more, than amuse, and possibly move for a while.

In *Zaccheus* it was the very like Case. To *Andrew*, and *Peter* Christ first gave his Commands and his Promise, *to make them Fishers of Men, and they left their Nets, and Followed him, without any Miracle at first, because his Spirit wrought Effectually in all things.*

But then on the other side, as I have shew'd abundantly; Miracles did not prevail, when the *Spirit came not*; For how many saw the Miracles of Christ, and yet Believed not?

Indeed in the Conversion of the Apostle *Paul*, Jesus Christ saw fit, for the great purposes, for the Honour, and for the Manifestation of his *Kingdom*, of the *New Creation*, there should be a Miraculous Appearance; A Light therefore shone round, and other Manifestations of the Powerful Visible Presence of Christ, were given at it.

All this shews then another great Reason, why God is pleas'd to make Miracles the Conveyance, (as I have said) the Chariot of his Mighty Spirit; and what End, but that *God* would give Testimony, *That a New Creation, a New Heaven, a New State of Things, a World to come shall be, when the Gospel shall attain its Glory*; Then shall be a Visible Representation of the Inward Spiritual Glory; The Case, and outside to the Inward Glory shall be the outward Glory, the outward Glorious State of all Things; some Parcels and Portions of which are *according to the Word of God* shewn with the Gospel, at such Times, and in such Cases, on such occasions as the Lord sees meet.

For this is Demonstration, If without Miracles Christ drew Souls, when he pleased, even whole Cities (as that of *Samaria*, John 4.) without any Miracles we Read of; And if, notwithstanding

standing Miracles, he left many to the Blindness, and Hardness of their Heart: It is then Evident; There is no necessity of Miracles, but the Spirit powr'd out from on High is Enough, and only Enough with Miracles, or without, for Conversion; It follows then, Miracles are wrought chiefly because God would give Pledges, and, as I said, Parts, and Peices of the *World to come* before hand; that shall be a Visible Glory over and upon the Spiritual Invisible Glory of the Gospel at its Height and Perfection; Tho it may Collatterally serve for Confirmation, and a Testimony to it now.

Yet still Miracles duly attend the Gospel in the World, in the Days of Christ, and of the Apostles; in All its Grander Appearances in the World; as is allowed, and agreed on all sides; I Argue then, seeing the Gospel is yet in a very Imperfect State of Acquist, or of getting the whole World into its possession; therefore, when ever the Gospel is to come out again in that Glory, and Power, as to bring the uttermost Ends under it; Then even in Course there must be, there shall be a return of Miracles: Tho as I shall Argue much more, because the Gospel shall then Introduce the *Kingdom of Christ*, and the World to come, It must be attended by Miracle.

But to Argue first, according to the Allowances of Men with whom we now deal, let us look on the second *Psalm v.* 7. saith Christ, *I will declare the Decree, the Lord hath said unto me; Thou art my Son, This Day have I begotten thee; Ask of me, and I shall give thee the Heathens for thy Inheritance, and the uttermost ends of the Earth for thy possession.* This shall indeed be done by Angry Power, by a *Rod of Iron*, where the Gospel does not prevail; but yet it is to be done also, and principally too by the Gospel: For *Psal.* 110. *When the Lord shall send the Rod of Christs strength out of Zion, That he shall Rule in the midst of his Enemies, and, even as other* Scriptures say, *to the very Ends of the Earth; His People shall be willing in the Day of his Power* and through the Power of Converting Grace, he shall, as in regard of Abundance of Converts, *have the Dew of his Youth, the Children of his Youth Renewed*, at that Time, *Like the Eagles, as numerous as the Drops of Dew from the dawn of the Morning.* His People perswaded by the Gospel, shall come in, as *Free-will Offerings* in so great numbers: When this Day of Christ's Power therefore shall be, and the Effects of the Gospel Preaching so mighty, then according to all Rules of Proportion Miracles shall return to attend the Gospel.

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But I Argue further from positive, and Express Scriptures beyond Contradiction (and indeed, I do not find many, that are so unreasonable, as to disagree, however, they may think, that Miracles shall not Return) that the *Gospel* must have yet a greater Publication *to the ends of the Earth, than it yet hath had*; For we know, what vast parts of the Earth there are now, that are without the *Gospel*, not only without the Belief of it, but without the very Sound of it; or at least a Sound, that is at all Considerable, if any at All; Yet few think it shall be so to the *very End*; Few think God hath done, what he intends to do; that God hath gone over the World with the *Gospel*, as far as he hath any purpose to go; and that he intends to go no further.

But whoever may think so, Christ Discoursing concerning *the End*, hath told us, *Matt.* 24.6,14. *There shall be Wars, and Rumors of Wars*, but yet we must not be *so shaken in Mind*, as to think, therefore, *The End must needs be*; For, saith he, *The End is not yet*, *It is True*, saith Christ, *I have been Prophecyed of as the Prince of Peace*; *and that under my Government Wars should be made to Cease to the Ends of the Earth*; *that the Nations should learn War no more*; *but beat their Swords into Plowshares, and their Spears into Pruning hooks, That I should Break the Bow, and Cut the Spear, and Arrows Asunder, and Burn the Chariots in the Fire*; And therefore when ever you have *Wars, and Rumors of Wars*, you may think that it must needs be, I must *Come*, and put an End to all Things, as in this State of the World, that I may put an End to *Wars*; But saith Christ, *These things must be, yet the End shall not, as yet, be.*

And therefore I freely profess though we see the World at this Day, almost All in a Combustion, in a Flame; Every one knows what an Universal State of *War* there is at this Time; yet I should not look on this as an Argument of the near Approach of the *Kingdom of Christ*, if there were not more Assured Arguments from the *Scripture Line of Time*; For Christ hath told us that there shall be such Things all along, and we may see by the History of All Nations; There have *been Wars*, and *Rumors of Wars* all along; and yet this is no Argument, *The End shall yet be*; But v. 14. *Christ* tells us, what shall be an assured Argument, *The End shall be*; that is, *The End of this State of the World*; *For*, saith he, v. 14. *This Gospel, This very Gospel of the Kingdom* (it is very Remarkable, *It is the Gospel of the Kingdom of Christ*) It shall be *Preached in all the World for a Witness unto*

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to all Nations, and then shall the End Come; Surely there can be nothing more Express, and Full to the purpose; That there must be just upon the *End*, *a Preaching of the Gospel in all the World*; Take what *Preaching of the Gospel you will*, that hath been before, if the *End* hath not Followed upon it; That is not the *Preaching* of the *Gospel*, on which the *End* Follows, that is here spoken of; This must needs be granted; For when Christ says, such things shall *Be*, but the *End shall not be yet*: This *Preaching shall be, and the End shall be*; Nothing can be more Full, that it is the *Preaching of the Gospel at the End*, and no other, that Christ speaks of; *The End must immediately Follow.*

And if any one should say, By the *End*, is not meant the *End* of this State of the World, but the *End of the Jewish State*; I Argue further, If it be the *Gospel of the Kingdom*, and be just before the *End*; It must bring in the Glory of *Christs Kingdom*, at that *End*, or else *the End comes*, and yet the Gospel hath not done its work, and attain'd its End; Why is it then call'd the *Gospel of the Kingdom*, If it brings in an *End*, and yet does not bring in the *Kingdom*. Now we know the *Kingdom* was not brought in by the *Jewish Desolations*; For besides, that *Israel* must be a Glorious part of *Christ's Kingdom*, as all Scripture Witnesses; The *Roman Pagan Monarchy* kept out the *Kingdom of Christ* for near 300 years after the Destruction of *Jerusalem*, and the *Papal Roman Monarchy* hath (except a short Symbol of it in the *Christian Empire*) kept it out ever since; seeing therefore the *Kingdom* has not come, The *End* has not come; and if the *End* be not come, that *Preaching of the Gospel, Christ* intended, has not yet been. I Argue last of all the Gospel had not been Preached in *All the World*, before the *Destruction of Jerusalem*, nor so far, as it hath been since; Nor was any Thing, but the *Kingdom of Christ* the proper things to be *Witnessed to all Nations*; the concernment being small to several Nations in the *Destruction of the Jews*, especially if compar'd with the *Kingdom*, which the *Gospel* is the *Gospel* of, or with the *End of this World*, that is just before that *Kingdom*. By all which it is most manifest, there is yet the *greatest Preaching of the Gospel to come, that ever yet hath been*; why then should Miracles be Divided from it, seeing all acknowledg they are so proper to it? And why, seeing it is the *Gospel of the Kingdom*, and *Miracles* and the *Kingdom* are so together, that *Christ* said, *If I do indeed Act by a Miraculous Power, no doubt, the Kingdom of God in a gracious Offer of it is come upon you*? And how seeing the *End*, and the State after it de-

pend!

pend on a Miraculous Power to bring them in, can Miracles be divided from Them!

Another *Scripture* I Argue upon, is *Rev.* 14. 6. After *Christ* had Risen; After the Apostles Preaching some Numbers of years; some reckon 70 years, some more before the *Revelation* was given; all which time the Gospel was Running, and (if at any time yet) *Flying through the World*; yet it is said, *After that, I saw another Angel Fly through the midst of Heaven, having the everlasting Gospel to Preach to them that Dwell on the Earth, and to every Nation, Kindred, Tongue and People; saying with a loud Voice, Fear God, and give Glory to him; For the Hour of his Judgment is come*; I desire you would weigh this, saith our Lord; *The Gospel must be Preached to All Nations, and then the End shall be*; saith *John, I saw an Angel having the Gospel to Preach, and to say, the Hour of his Judgment is come*; therefore no Preaching of the Gospel *but at the Hour of his Judgment is the Preaching here spoken of.*

I appeal therefore; if there Remain such a Preaching of the Gospel, as never has been yet, so Great, so Mighty, so Universal, that should come to *every Nation, Tongue*, and *Language*; whether then ought not to be upon All *Christians* an Expectation of the Return of Miracles? I appeal to the Reason of All Men; and most particularly to the Searchers of these Things; For tho it may look like a singular Opinion, that Miracles should return again; yet it is no singular Opinion, That the great End of Miracles is to go along with the Preaching of the Gospel; and to be a *Testimony* from *Heaven* to it; This is generally Consented in; If therefore there remains so great and universal a Preaching of the Gospel, certainly Miracles shall return to wait upon it.

And how nearly this is Conjoyn'd with that *World to come*, whereof we speak, is Evident; In that it is call'd the *Everlasting Gospel*; even as the *Restitution of All Things* is that, which hath *been spoken of by the Mouth of all the Prophets, since the World began*, Acts 3. 18. *&c. And as the Finishing of the Mystery of God is said*, Rev. 10. 6. to be that, which he had *Evangeliz'd* or *Preached* as *Gospel, before*, or of old, by his *Servants the Prophets*; So the *Everlasting Gospel* must needs be that which hath been always Preaching, and Declaring; It must be therefore the Preaching of that *Restitution*, of that *Mystery always Preached as Gospel.*

Again it is said; *The Hour of his Judgment*, that is, of his Government, or of his *Kingdom* is come; For his *Kingdom* is both *Judgment* in a strict sense, or the Universal Government of

of Christ; So that it must be, as Christ call'd it in the forenam'd *Matth.* 24. *The Gospel of the Kingdom.* Thus it is every way prov'd, there must be a Return of Miracles; both in Regard, the Intention of God in Miracles is not accomplished in the Universal Preaching of the Gospel; or in the *Kingdom* brought in by the Preaching of the Gospel; of which *Kingdom*, the *Gospel* is the *Gospel*; and for the *Bringing in* of which *Kingdom*, or *Restitution*, or *World to come*, Miracles are so closely joyn'd with the Gospel.

Particular 2. But I come to a second Particular, to shew Miracles must Return; because the great End of Miracles in *Bringing in the Kingdom of Christ*, the *Restitution of All Things*, *the World to come*, *the New Heaven*, *the New Earth*, is not yet Finish'd, and Perfected; seeing, as I have, I hope, fully made out; All Miracles are but Parts, Portions, Parcels of that *New Creation*, Speciminous Appearances of that great Power on the Throne, that said, *Behold I Create All New.*

Now that Christ is to have such an Universal *Kingdom*, and in a *Restitution of All Things*, is so Evident, that they, who would deny it, are Forc'd to Fly to a *Spiritual Kingdom*, and to a *Providential Kingdom*; In the *Spiritual Kingdom*, they think all Things may be said to be now *Restor'd* and *made New*; In the *Providential Kingdom*, They think, *All Things Subdued under him*, and whatever is beyond These, they Consign over to Eternity.

Now it is most True, All these Kingdoms are to be acknowledg'd; and I do Acknowledg them with all my Heart; and I do confess, It would be prejudice enough against any Doctrine that should deny, that Christ hath now *a Spiritual Kingdom*, *a Providential Kingdom*; and a *Kingdom in Eternity*, he shall most assuredly have.

But yet that he hath distinct from these, *a Kingdom of Resurrection*, of *Restitution*, *of Judgment*, *putting All Things under him*; *a Kingdom* of *New Heaven* and *New Earth*; and before the State of Eternity; I will endeavour to make out; and that this being not yet accomplished, There cannot be yet such a Cessation of Miracles, but that they must Return to serve so great an End.

That his *Providential Kingdom* or *Spiritual Kingdom* (if any should think of That) *have not brought all things under him* is most

Evident by two places of Scripture; *Heb.* 2. 8. *Thou hast put all Things in subjection under his Feet, For in that he hath put all Things in subjection under him, He left nothing, that is not put under him*; but yet in the sense, wherein *All things are put under him*; It is my positive Doctrine, saith the Apostle, *All Things are not yet put under him.* It was in the Time, when Christ was Risen, the Apostle said this; when he was Ascended, when he was *Crown'd with Glory and Honour.* For this, saith the Apostle, *we do see*, viz. *by an Eye of Faith*, thus he Distinguishes between what we do see, and what we do not see, so much as by the Eye of Faith. I am sure, *If All Things were not put under him then*; *They are not put under him Now*; For there was a far greater Appearance of *All things put under him at that Time*, *Than of All things being put under him at this Time*; even in regard of his *Providential Kingdom*, and much more in regard of his *Spiritual Kingdom*; and that his *Kingdom in Eternity* is not the *Kingdom*, wherein *All things shall be put under him* is most Evident; For when *All Things* are *put under him, even the last Enemy Death*; *then he delivers up the Kingdom to God and the Father, that God may be all in all*; which surely, If we can have any Apprehensions of the *Eternal Kingdom* must needs be that *Kingdom of Eternity*; Before the *Kingdom of Eternity*, therefore *All Things must be put under him.* And seeing the *last Enemy*, that is to be *Subdued is Death*; The Spirit of God hath given us the exact Time of the *Subduing the Last, even Death*; And it is not till after the *Thousand years* of the *Kingdom of the first Resurrection*; For then the *Devil, All the Dead*, and *Death* and *Hell* are cast into the *Lake*; so that, as it is so far *Subdued* in the beginning of the *Thousand years*, as that the *Dead Saints are rais'd*, *the Living Saints Chang'd*; So at the *End of the Thousand years* it is utterly *Abolish'd*, and can never again make the least appearance or possibility of Entrance any more for ever; upon any of the Saints, who are secur'd in an Eternity of Life; so it remains shut up with its own *Dead* for ever; And this is that *Second Death* oppos'd to the *First Resurrection*. Rev. 20. 14, 15.

The second Scripture I Rely upon for the Proof, that the *Kingdom of Christ*, wherein All things shall be *brought under him* is not yet so Accomplished; as that All Things should be indeed under him, till the *Time Appointed by the Father*; is that Evident one *Heb.* 10. 13. where the Apostle speaking of Christs sitting down on the Right Hand of God, says, *He sits expecting, till his Enemies be made his Footstool*; *Expecting*; Now, as the Apostle saith, what we see fulfill'd, and accomplished, why do

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we yet hope for, there is no more work for *Hope*; If the thing be seen, and Fullfilled; so to what End is *Expectation* of a Thing already come to pass; why should any one sit expecting, for what he hath already in Hand: It is, as if a Man should say, when the *Sun* is up, and hath Fill'd the Air with Light, and spread his Beams upon the whole Earth; I am waiting to see when the *Sun* will Rise: You know that Man would be counted a Fool, or a Madman of any one, that should hear him say, when the Sun is in his Eye, and its Rays spread on the Mountains about him; I am waiting to see, when the Sun will Rise; so if Christ should *sit in Heaven Expecting, that his Enemies should be made his Footstool*, and they are already his *Footstool*, would it not be to impute the greatest Folly to Christ? Seeing therefore in this ordinary way of Gods Government of the World, The *Enemies* of Christ are no more probable *to be made his Footstool*, than they have been these so many Hundred Years now past; There must be Miraculous Appearances of God for the bringing this great thing to pass, and therefore they cannot be ceased so, as not to return; For All the Scripture Witnesses, God will do this great Thing with great Wonders of Power; *He will be rais'd up out of his Holy Habitation, when his Enemies shall fall before him.*

Thus we find in the *Revelation*, in the very beginning of the *Kingdom of Christ*, or for the making way to its Succession; there must be a Raising those Witnesses from the Death, under which they had long lain, and under which they continue to Lye, *Till a Spirit from God enter into them*, like a *Resurrection*, which we all acknowledg Miracle; even as the *Ascension to Heaven in a Cloud Following upon it*; there must be *a* Dreadful *Earthquake*, a *Mystical Earthquake*, wherein the Powers of Nature have nothing to do; and so it ~~must~~ must be immediately from the Power of Christ; wherein that *Cabalistick* (as I may call it) or Figurative *Tenth* of the great City Falls; that is; all the *Kings, that now give their power to the Beast*, (which Prophecy so often gives by the Number of the *Toes of the Feet of the Image*, the *Feet of Iron*, and of *Clay*:) These Ten shall Fall off from the *Beast*, and that *Roman Woman* they call, *Holy Church sitting upon it*; whom then *They shall hate*, *Seven thousand Names*, those many Orders of *Antichristian* Founding; from the Pope, *that sits on the Throne*, to the meanest of that Hierarchy, the poorest *Fryars* that profess *Mendicancy*, or *Beggary*; All these shall lie like the *Witnesses slain*, wholly dispirited; but shall not, as they, ever any more be Visited

sited with any *Spirit of Life*; The *Remnant* shall be *Affrighted, and give Glory to the God of Heaven*; that is, *multitudes of the Proselites of Popery shall be Affrighted, and give Glory to the God of Heaven*; *The Second Woe*, that is, the *Tyranny* of the *Turks*, that hath hung like a Scourge over the *Christian* (as we call it) *World*, and particularly lain with a full weight upon those, we Stile *Greek* and *Eastern Christians*, This shall *pass off*; All these, when we come to see them, what Wonders will they appear! when we see them, we shall Account them Miracles, and they shall bring in greater Works than these, even the *Kingdom of Christ* in Succession, proclaim'd by those *Loud Voices in Heaven*, sounding down to Earth; *The Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ*: So while these things are to be done, and yet are not done; Miracles, tho suspended, are yet not ceased.

Argum. 2. The second Argument I give, Miracles are not Ceas'd, However suspended, is; That Scripture, *Acts* 2. 17. For there the Apostle *Peter* is giving an account of the same Things, as in this Text, *Heb.* 2. 4 Those Divers *Signs*, and *Wonders, and Gifts of the Holy Spirit*; so says the Apostle out of *Joel*, *And it shall come to pass in those days, I will powre out my Spirit on All Flesh, and your Sons and Daughters shall Prophecy*, &c. before that Emphatical, *that Illustrious day of the Lord come*. Indeed the Apostle does say, *This is that was spoken of*; It began then; God gave a very bright show of it then; It looked out upon the World with a great Glory at that Time; But an Eclipse came upon it; it is yet notwithstanding due to that *great and Notable Day of the Lord*, that Day, which he calls by a word that signifies *Illustrious*, *Apparent*, *Glorious*; and so, as we Translate, *Notable Day*; How *Notable*, and so *Illustrious*, but by many Wonderful Magnifyings of Divine Power upon it in so Immediate a way; So indeed none can deny, that Miraculous Powers must needs introduce *that Day of Judgment* according to the general Notion, or Doctrine of it.

But saith the Apostle further, *Before that Notable and Illustrious Day of the Lord Come*; Now to have spoken this only of that Thing, that was seventeen Hundred years ago already, or very near it; and we don't know, how many more it may be, if we have not a True Judgment upon Time by the *Scripture Line of Time*, and the Exposition of the *Sure word of Prophe-*

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cy concerning the nearness of that Day, we don't know how much longer, how many years more it may be to it; and yet to call this pouring out of the *Spirit*, *before it*, that was so long ago, as if it were but just before it; seeing God speaks to us, as to Creatures *of* Time; is a very unexpected way of speaking *in any*, and not easy to be Allowed to be the way of the Divine Spirits speaking; *considering* how often Scripture speaks of Great Things just upon that day, and not so long before it.

This indeed seems so unreasonable to very sagacious Interpreters, that they cannot acquiesce to, before that *Day*, so long before it; and therefore have found this way to salve it; to understand this *Notable Day* of the *Destruction of Jerusalem*, and of the day of the *Vengeance of God* upon the State of the *Jews*; I do not deny, but that is made every where a Type of the *very Day of Judgment*; But that Day of Desolation, however on many accounts very great, is not yet great enough to Answer as a Reason of so great a Thing as before that Day only; nor will it be adjusted to the things spoken of in the *Prophet Joel*, nor to the great Things every where spoken of in Scripture, as coming near that day.

It cannot therefore in just Reason be understood only of that *Day of the Judgment of God* upon that *City* and *Temple*; nor indeed at all of it, but as of a *Type* and *Symbol* of *that Day*; and yet if be not so understood, except another *powring out of the Spirit be understood* before that day as near; we make a wide breach, and Gap of Inconsequence in the Apostles Discourse; and yet still the general Opinion even of Christians, and their usual way of Discourse, makes that *Notable Day of the Lord no nearer, than it was a Thousand and more years ago*; So far are we from what the Apostle Requires, *of hasning on to that Day of God.*

Argum. 3. I Argue from the great Truths, that are yet to be Preached *in Declaration of, and order to this Kingdom of Christ.* For Miracles are to give Testimony to Truth, when God hath great Truth to Communicate to the World, and that Universally to be given; As the *great Things of the Gospel* had such a Glory of Miracles to Seal them; even so the Truths, that are given proper to that Time, shall be Witnessed, and Sealed with mighty Power of Miracles: The great Masters of Discourse concerning Miracles are herein Agreeing; that one great Reason of Miracles is to recommend some Manifestations of God, that

that had not been before made, at least, so far known, or so plainly known, or so *convincingly known.*

I doubt not therefore, every One will be ready to say; hath *not God* made known all Truth already? In these *last days* hath he *not spoken all Truth by his Son*, and by his *Apostles that heard him*? hath he not Seal'd up, as we say, the *Canon of his Word*, the *Treasury* and *Standard of Truth*? What Truths therefore can there be expected, that will need or require the presence of Miracles to give Honour and Assurance to them? Is not this very thing a sufficient *Argument* against any Further Expectation of Miracles, that there are no such New Discoveries of Truth, to which they can be proper?

I will therefore give three Instances of the Truth, that at least, in the further more Glorious Manifestation of, especially after *the Time of the Apostasy*, *God will grace with* Miracles.

I. The first great *Truth*, that shall be in a *wonderful manner Preached*, is, *The Freeness of the Grace of God in Christ*, *the riches of Redemption in his Blood.*

I do acknowledg, This is Preached now so, that there is a very high measure, as I may say of *yea yea*; *yea*, and *Amen*, *concerning it*, *among the Servants of Christ*; both as to *Conversion*, and *Calling*, according to his purpose, and as to the *Justification* of Sinners *Freely by his Grace*, *through the Redemption that is in Jesus Christ*: But it must needs be confess'd also; there is a great deal of Cloud, and Darkness concerning it; It is much Contested and Encountred on all Sides.

This was the *New Song*, that was *Sung*, *Revel.* 5. saying to the *Lamb*, *Thou art Worthy to take the Book of the Kingdom*, *and to open the Seals thereof*; *For thou wast slain*, *and hast Redeemed us by thy Blood out of every Tongue*, *People*, *Kindred*, *and Nation*: *And this Redeeming by the Blood of the Lamb*, *that was slain*, *was the most especial Truth*, *that* Miracles *at first gave Testimony unto in the Apolical Times.*

Now in the Deep Times *of the Apostacy*, this *New Song was lost altogether*; and tho at the *Reformation* it was in some measure *Recovered*, yet even as the *Reformation* hath sunk, as almost all Considering Men allow; so hath the high and Lofty *Ayres of this Song been Lowerd*; So that at the Time of the *Witnesses coming out of their Sackcloth*, and when the *Servants of God*, who have all this Time *bore a Seal of Concealment on their Foreheads*, *shall appear with*

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the Fathers Name on their Foreheads *in open, legible Characters, made so plain, that he that Runs may read them.*

This *Song* therefore, shall be *as it were a New Song*; I lay great stress on this word, ὡς, *as it were a New Song*: It is not a *New Song*; For it was Sung in the Days, and Times of the *Apostles*; but yet it hath been so much lost, that it is, *as it were a New Song*: And the *Hundred forty four Thousand*, that bare the *Seal* of the *Living God* in their *Foreheads*, shall now bear his *Name* openly on their *Foreheads*: Now the *Spirit of God* hath assur'd us, It is the *Law of the Name of God*, that when that *Name* is Near, *His wondrous works shall declare it.* So then These *Hundred forty four Thousand singing* this, though but as it were, *New Song*, shall *sing it with the Fathers Name on their Foreheads*: That is, with an open Manifestation of Miracles: And it being as a *New Song*, It calls for a *Power of* Miracles to make the *manifestation of it Honourable in the Restoration*, even as it was in the *first manifestation*, or *singing of it by the Apostles*; and None then shall be able to *open their mouths* against it; The *Harpers Harping so sweetly, and These Sweet Singers of Israel Taking this Song from them, shall drown and overcome All other sounds*; And that this may be most Evidently; *The Fathers Name, with his wonderful Works declaring it, shall be on their Foreheads*: And *so it shall go along with* them in the *propagation of that Doctrine or that Song.*

And as the *Sealing on the Forehead*, was an *interruption*, and *stop* put *on* Miracles, that there could be no Miracle *wrought* during the Time of that *Sealing*, with which the *Witnesses Sackcloath was concurrent*; So when the *Seal* is taken *off*, and the *Name Written on the Forehead*, Miracles cannot but be; and then shall that *New Song* be Sung, as one Principal Point to which Miracles shall give Witness.

And then shall *no Dog move his Tongue* against this *Truth*; as the *Apostle* calls them *Doggs*, that were of the *Concision*, cutting short the *Robes of the righteousness of Christ*, to the Dishonour of Christ, and of his Saints, for thereby *the Saints shame* is *seen*: In that their own Righteousness is worse than *Filthy Raggs*; Now such cut short, I say, the Robes of the Pure and Perfect Righteousness of Christ, that they may find *room* and *space* for the *Works of men*: And as *Dogs* they *bark* at the *Free grace of God*: But then none shall so much as *move their Tongue*, against that so Glorious Righteousness of Jesus Christ.

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2. The Second Truth to be Sealed and Witnessed to by Miracles shall be the *Free Declaration* of the Immediate Appearance of the *Kingdom of Christ*: We know, Any, that now speak of it, speak of it with greatest Disadvantage; we are as the *Jews* to *the Spiritual Kingdom of Christ*; they could not believe that; So we cannot Believe this Spiritual Kingdom, that hath been now in the time of an *Adulterous*, and *perverse Generation* kept so low, as to all Glory of Appearance; that it shall now shine out, and be seen in Glory, *the Kingdom of the great Son of Man*, that hath been spoken of *by all the Prophets*, and by the *Apostles of our Lord, and Saviour Jesus Christ*; when therefore that Kingdom shall come into its Succession in the *Days* of the *seventh Angel*, when *he shall begin to sound, and that Mystery of God be Immediately to be Finished*; a Miraculous Power shall Cleave this present World, so that through the Clefts, and Breaches of it, we shall see the *World to come on every side*; These Miracles Attending that Swift Ministry of the *Flying Angel* will make all indeed know, that the *Hour of his Judgment*, or Kingdom and Government is come: For that is undoubtedly the great Truth of the *Everlasting Gospel*, that the very *Hour of his Judgment is come*; and if the Gospel in its First Preaching, when that *Hour of his Judgment was not come*, had Miracles to Seal it; how much more, when that *Everlasting Gospel is Preached, and the very hour of his Judgment is come*, shall Miracles certainly wait upon that Everlasting Gospel, not only as the Gospel, and as then more Admirably Appearing to be the Everlasting Gospel, but as it Brings that great Truth, that the *Hour of his Judgment is come*; This Power of Miracles shall Exalt that Voice, and make it a *Loud Voice*, sounding through the midst of the *Heavens of the Lord.*

Argum 4. A Fourth Argument that strongly perswades me; There shall be a Return of Miracles is that Scripture, *Jerem.* 16. 16. A place I desire we may often Meditate upon; because the Time of its Fullfilling is very near, and even at the very *door*; Oh, let us Pray that Prayer of *Jeremy* joyn'd with that great Assurance; *Oh Lord, my Strength, and my Fortress, my Refuge in the Day of Affliction*; *the Gentiles shall come unto thee from the Ends of the Earth, and say, Our Fathers have Inherited Lies, and things wherein there is no Profit*: Nothing will make God appear a greater *Refuge in the day of Affliction*, than to be deeply apprehensive of this; For God that can do this, can be a *Refuge* in the most Extreme necessity. How shall this Work on Men, to hear

hear such Gentiles saying, *Shall a Man make himself Gods, and they are no Gods?* How will this Affect all that Hear, and draw them off from their *Idols* of *Silver*, and of *Gold*!

Or these words may be look'd upon, as Gods words by the Prophet; *shall a man be so unreasonable, or bruitish, as to make Gods to himself of them, that are no Gods?* And so they are rather to be taken; but which way ever we take them; Therefore, or Because of this so great Misprision of me, saith God, *I will this once cause them to know my Hand, and my might, and they shall know, that my Name is Jehovah*; Now the *Hand of God*, and *Might*, and *Power of God*, are every where in Scripture, expressions of Miracles; *And they shall for this once know my might*; It is an expression to be paralell'd with that, *Heb.* 12. 27. *Yet once more I shake Heaven, and Earth*; *So once more, the Nations shall know my Might*; God hath oftentimes in one way, or other *made the Nations know his might*; especially in the Days of Christ, he made them *know his might* in a sense of Miraculous Power, above any time before it; but the making the *Nations know for this once*, is the *making them know for once*, that they shall never need to be *made to know any more*: That *Once* shall be so Efficacious a *making to know*. For so the Apostle hath Taught us to understand *This Once*, or *yet Once*: It is taking away, or removing *every thing*, that is to be moved *out of its place* by such *shaking*; so *the making the might to be known this once*, is the utmost removing all the *Pagan Ignorance*, or *Bruitishness of making Gods to themselves, that are no Gods*. Now seeing the *Gentiles* have not yet been so *made to know*, it is manifest, it was not this *Once*, that God here speaks of; For it must needs have produced the Effect so, that it never should have needed to be produced any more; It must therefore be the last *making known*; and consequently the Miraculous Power must Remain to that last *making known*; which is therefore great Proof, the Power of Miracles is not so ceas'd, but that it shall Return.

Argum. 5. Another Argument I would give for the return of Miracles, is that Prayer, *Acts* 4. 29, 30. *Lord grant unto thy Servants, that with all boldness, they may speak thy word, and that Signs and Wonders may be done by the Name of thy Holy Child Jesus.* I desire to know, what words of Limitation are to be found in this Prayer? or where any place of Scripture can be found, where the Servants of God are Discharg'd from expecting Miracles any more? Where is it said, Hitherto shall Miracles go,

and no further? Where is it said, they shall cease here; or here, They are ceased, here are the Bounds? I have given Leave, They shall reach unto this Point, but no further? There was a Sealing up Scripture from the Day of *Malachy* the *Prophet*, until *John the Baptist* his Times; With him Scripture began again by the *Evangelists*. There is a sealing up Scripture again by the Apostle *John* in the end of his Gospel, c. 20. 39. c. 21. 25. *These things are written, that ye might Beleive, and if All things were written, the World could not contain them.* It seems order'd by Peculiar Disposes of Providence, that the Books of Scripture should be clasp'd up with that End of the *Revelation*, c. 22. 18, 19. But there is no bound set to Miracles, or Miraculous Power; It is true it hath ceased, but by no Act cutting off, as I may say, the Entail; tho there is a suspension; This Prayer therefore, altho it hath had a long Interruption in its effect, yet it hath no cessation put upon it; but It shall prevail unto the *Kingdom of Christ*, from the Promise of which, *Psal.* 2. it was taken; The *Hand of God*, we know, is not shortned, that it should work no more Miracles; but the *Apostasy* fallen upon the Profession of Christianity hath brought forth this long Interval; yet the Lords *Hand* shall be again *stretched out*, and shall not be called back, till he hath accomplished *the thoughts of his Heart*; and whatever he hath *spoken* concerning the Glory and Kingdom of Christ; and of that *World to Come*, *whereof*, saith the Apostle, *we speak*, when we speak of the various *Miracles, and Gifts of the Holy Spirit according to his own will*; there being so close a Connexion between the one, and the other.

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CHAP. VIII.

Of that Power of Miracles, that always Accompanies the Gospel of our Lord Jesus Christ; and hath Rested upon the Witnesses, *and yet Rests upon them; During the whole Time past, and to the end of the Twelve Hundred and Sixty Days of the* Woman in the Wilderness; *and the* Witnesses in Sackcloath; *and the Forty two Months of the* Antichristian Apostasy.

IT may seem, that by giving such Accounts of the Cessation of Miracles, and such Arguments for the Return of Miracles; that it is the Intention of this Discourse to deny all Miraculous Presence of our Lord Jesus Christ now with his Gospel; I shall therefore, to clear that Part, spend this Chapter in the Stating, and Vindicating so weighty a point in these following Particulars, shewing the Constancy of Spiritual Miracles.

1. Those Mighty, Miraculous, Spiritual Powers of the Gospel never remove from it; wherever the Gospel comes, they come; wherever the Gospel-Styl'd the *Kingdom of God* Removes, being *taken* from any, they Remove also; And tho these are not accounted Miracles, because they do not assure

themselves to sense, yet the Intrinsick, Inward excellency of them is such, that they are indeed the true Miraculous Nature, if I may so speak; both as they are Effects, and Emanations of Immediate Power from Heaven; and as they are so many essential Parts and peices of the World to come.

And First, The Gospel is its own Miracle; so rich a Manifestation of Truth, that had been Hid from *Ages*, and *Generations*, and now manifested in these *last Times*; But besides, It is Truly Miraculous in its Effects.

2. The Acceptance of Believers in Jesus Christ to Righteousness, before and with God, through Free Pardon, and *Justification* by the *Blood*, and *Obedience* of *Jesus Christ*.

3. The Renovation, and change of the Whole man, and of the Action, and Conversation, by the Spirit of Jesus Christ, mortifying the corrupt Lusts, Inordinate Affections, and filling the Soul with every *Grace*, to *Newness of Life and Obedience*.

4. *Dying*, or *Sleeping in*, and *by Jesus Christ*, when Saints *Spirits* call'd out of the Body, go up to God and Christ;

5. When any one is Assured in his own mind, hath full Evidence; when he Finds all he ever did, is brought under Conviction and Confession, as in the Woman of *Samaria*; and that the Heart and Life are chang'd; why should Miracles be narrowed so much to sense; while thus there is surmounting Evidence to the whole man.

Now altho the Working, and Actings hereof are Invisible, and Indiscernible by Sense, yet they are (as Spiritual) greatest Realities, every way above the Power of Nature, or its Comprehension; Asserted in all Scripture to be the *mighty Power of God*, and giving a Rich, or *abundant Entrance into the Kingdom of our Lord and Saviour Jesus Christ*; and therefore wanting only the Externe Appearance, and Assurance, but giving greatest Inward Assurance; For they are Acknowledged, and *Comprehended by All Saints*, even this *Heighth*, *Depth*, *Breadth*, and *Length*, of which the Apostle speaks, *Ephes.* 3. 18. As if he hereby intended *Mathematical Assurance*; They are Inwardly Seen, Heard, Tasted and Felt, and they have the Odours, the Flavours of the *Kingdom of Christ*, causing the *Triumphs* of his Servants; the certain Observation of all by standers, who cannot but acknowledg their *good Conversation*, the Holy Lives, and Comfortable Dying of the Saints of Christ; and many have been wrought upon hereby to Faith in Jesus Christ, the acknowledged Principal End of Miracles.

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But besides these, which are always Inseparable from the Gospel; There are those, the Spirit of God hath told us are proper to the very Time of the *Apostasy*, as a Counterpoison to it, manifested in and by the *Witnesses* of that Time. I would therefore open, as I have before shewn, Miracles are to be Divided into Miracles of Mercy and of Judgment, How far Miracles continue, even all the Time of the *Antichristian Apostasy*, in each way or manner of Exercise.

But it is Heedfully to be Remembred; They were not Represented, and Counterparted with those open, and sensible Miracles, which are indeed the Miracles, that more properly we are now in Discourse of; such as force the Sense, and call upon men Universally to say; *Here is the Finger of God*; For the Witnesses and their Miracles were under the *Seal of the Living God*, as I have already Reason'd, and so were not seen, and acknowledged, but by comparing *Spiritual Things with Spiritual*; and therefore not by *Natural* Men, even Men of Sense, great Reasoners, as they are Reputed, without the help of the Divine Spirit.

1. It was truly a Miracle to a Spiritual Eye, and wherein the Power of God appear'd; That He held up a pure, and sincere state of Christianity in the midst of all the *Roman Apostasy*, altho it was so dark, and Dangerous a Time, or Place, as the Spirit of God calls it by the Apostle *Peter*, 2 *Pet* 1.19. And as he assures, it must needs be, because the *Witnesses* were in *Sackcloth*, and *War made upon them*; and they were killed; and the *Woman*, or the *Witnesses*, Collectively taken, were in the Wilderness, or as *Daniel* speaks, *the Power of the Holy People was scattered*, Dan 12.7. God was pleas'd to keep it up, not only since the *Reformation*, but throughout the whole Time, or space of the *Time* and *Times* from 437, to 1517. the 1080, as well as the 180 of the 1260 *Days*; when by the *Reformation* there was a Party-Rising of the *Witnesses*, and Party-Retrenchment of the *Papal Power*, and *Apostasy*, at the *Half Time* (according to the two *Oaths of Christ*, Dan. 12. *and* Rev. 10. Allowing it;) as I have made out in a Discourse wholly to that purpose. Rev. 11.c.12. *The Fresh Memorial of Christs Kingdom.*

2. For this is that, which is spoken of, *Rev.* 11.3. *And I will give Power to my two Witnesses, and they shall Prophecy in Sackcloth a Thousand two Hundred, and Threescore days, cloath'd in Sackcloth*; I will give them Power, but yet that Power shall be hid; they shall be Cover'd or Cloath'd with Sackcloth. So a place shall be pre-

prepared for the *Woman* the Church, where she shall be nourished; but it shall be in a Desert State, not known, or acknowledged, it shall be in the *Wilderness*. But, saith God, *I will give Power to my Witnesses*: Now *Power* is one of the Words expressive of Miracles. They are call'd *Power*; and by that we have had the Great Truth of the Gospel Continued, so as to be Restor'd to us in the *Reformation*, by their Constancy of Declaring, and Maintaining, Professing, and Teaching the *Truths after Godliness*, the Doctrine of Salvation by Christ; And this in Regard of the Darkness of that Time is call'd *Prophecy*; and *Power to Prophecy*, in regard of Miraculous Virtue in so doing; For there hath been a Connexion, a linking between *Witness*, and *Witness*, between one Age of *Witnesses*, and another Age; and with the *Reformation* it self; which we are All so willing to acknowledg. It hath been from the *Power*, God gave to his *Two Witnesses* in the midst of all the Barrenness, and Darkness of the *Papal Apostasy*: These are the *Two Olive-Trees*, the Two *Green Olive-Trees Emptying their Oyl into the Two Golden Candlesticks, that stand before the God of the Whole Earth; not by might, nor by Power, but by my Spirit, saith the Lord of Hosts.*

These were the worthy *Witnesses* of Christ throughout that Dark Time; when no man could any sooner look out with any of the purest Truths of the Gospel, that stem'd that *Apostasy*, but presently *Heretick*, *Heretick*, was cryed out upon him; or since the Reformation among those, who hold of the part of the *Synagogue of Sathan* some Finer parts of that *Apostasy* venerated, as purer *Antiquity*; *Schismatick*, *Schismatick* was as vehemently Fasten'd on any one, if he broach'd any thing, (as they call it,) against the *Hierarchic Church*. They have been *Anathematised*, *Excommunicated*, Prosecuted with Corporal, or Pecuniary Punishments, even to the most cruel Deaths, and Imprisonments: *Fire* hath been call'd down from *Heaven*, and fetch'd up from *Hell*, against them; yet notwithstanding a Miraculous Power hath been given to them, to *Prophecy* for the 1260 *Days*.

I know, Many cannot understand, how these *Witnesses* could be said to *Prophecy*, while they lay *Dead Three Days*, and *an Half*: But I have endeavour'd, in a peculiar Discourse to Assoyle that also in the *Vision of the Witnsses*; and to shew, that as it is said of *Abel* the first Martyr, *Being Dead, he yet speaketh*; so of these his Successors, although *Kill'd, they yet Prophecy*. And it is much more plain on

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their side; For their Death, however Violent-Natural also, yet is chiefly *Mystic*; They were *Kill'd*, as *Witnesses*; Hateful, and Cursed *Hereticks*, being the *Sambenito*, the Disguise whereinto they were presently put; but still they Prophecied, tho they were slain: And in this Sense also they continued Prophecying, because, as any were Naturally Killed, others still rose up in their Room; and which is great Miracle; They were Dead, yet they could never be Buried; The People, Nations, Tongues and Languages would not suffer them to be Buried, because their Doctrine, however Condemned before hand, was still kept above-ground, as we speak, in several parts of this Universal *Roman Empire*; under the Pope and his Ten Kings, the Princes of *Europe*, notwithstanding all their Fury against it, their Joy in hopes they had suppressed their *Prophecy*, and *their sending Gifts one to another for it*; yet it hath, and shall continue to *the Kingdom of Christ*; in regard of which to Come, till it comes, Their Doctrine is call'd *Prophecy* also.

And All this may be most justly Styled Miracle, because it is not in the Train, and Connexion of Things according to the general Order, and Government of the World. For so when Men Dye, even all the Living World is in hast, They be Buried, what way soever it be; But these *Witnesses* were not suffered to be *Buried*. Their Doctrine, their Slain Testimony must Remain Above to Annoy, and Nusance the Papal and half Reform'd World.

And with these Gospel *Witnesses*, Those Gospel Miracles before Named, were Deposited all this Time; the Turning and Changing Men from Sin and Sathan to God, which must needs be Miracle; For in the Train and Order of Things, a wicked Man will go on in his Wickedness and Lewdness, and not be purged from it, till he Dye: All the Justifying, Sanctifying Grace of the Gospel, the Dying and Sleeping in, and by Jesus, tho by Violent Deaths under the Rage of Persecutors, was all in the Tenure, in the Conveyancings of these *Witnesses*. Churches are Candlesticks Fed from these *Sons of Oyl*, Ministerily; Originally from Christ, and his Spirit.

Consider then, Spiritual, Inward Miracles, Miracles apprehended by Faith, and Scripture-Reason, never ceas'd; For if they had, the *Everlasting Kingdom* given to Christ, must have Ceased; And this is an Infallible Argument, there shall be a Return of Miracles in an outward, and Glorious Appearance, because inward Miracles, to which the outward, as an externe

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Transparent Air, are Due, have never ceased. The outward shall, whenever the Reasons of State, as I may say, in that *Kingdom* shall Require it, appear greater, than ever yet; and this I propose to Universal Consideration, but more especially, of the Wise, *Judg you what I say.*

2. In the Second Place, I will propose the Judiciary Miraculous Power, The Spirit of God affirms, the Witnesses to have had, and this consists of several Particulars.

1. *Fire proceeds out of their Mouths, and Devoureth their Enemies; And if any one will Hurt them, in this manner must he be Killed:* Rev. 11. This was indeed *a Bringing down Fire from Heaven.* Now what was this, but a denouncing the Judgments of God upon *Antichristianism*, that shall so surely be Fullfill'd in their Season; And of this there are many great Witnesses, and Monuments; In the Darkest Times, there were those that let Fly, as we speak, against the Papacy, who spared not to call the *Pope*, *Antichrist* to his Face; to Affirm Christianity was Turn'd into *Paganism* among them. *Fire went out of their mouths* to this very purpose to Threaten that *Antichristian Monarch*, and his, so call'd, *Catholick Church, with all the Vials of the Revelation, the Plagues, and the Curses of it*; to say, God abhorr'd it, *and would Bring it into Judgment*; And tho the *Witnesses* were Slain before men, as Witnesses of Lyes only, by the *Anathemas*, *Excommunications*, Brands of *Heresy* Pour'd out upon them; yet that *Antichristian* State, These Witnesses of Christ, had Power to Kill, Ten Thousand Times more; For all that they have spoken, shall certainly, and everlastingly be Fullfill'd upon it; and it is *condemn'd already* by the Mouths of so many Servants of Christ; of which each Particular Soul of that Antichristian Union going out of this World hath Found the dreadful effects; of which the *Reformation* hath been the effect, and stands a Monument; of which many severe Judgments by *Mahometans* and others; Many strokes from Heaven have been the Evidences; and in Regard of which Threatned, and Executed. The Witnesses are, and were accounted by the *Antichristian World*, their *Tormentors*. But the Illustrious Fullfilling is yet to come, when that wicked one shall be *Consum'd*, or carried off by the *Breath of Christs Mouth*, in the *Preaching the Everlasting Gospel*, and utterly *Abolished* by the *Brightness of his coming.*

2. The

2. The Second Thing, in which the Spirit of God sets out the judiciary Miraculous Power of the *Witnesses*, is; *They had Power to shut Heaven, that it should not Rain in the Days of their Prophecy*; Now what was this? It is taken from *Elijah's* swearing in the Name of the *Living God*; There should be *no Rain, no Dew for three years and an half*; 1 Kings 17. A Symbol of these *Three years and an Half of years*, or 1260 *years*; For so I understand them: Yet with Relation to a deeper Time, like that of our *Lord's Lying in the Grave* a part of Three Days; For which Reason they are call'd *Days*, and signify the *Three Times and an Half*; as *Days* in all Languages Import Seasons.

Now the Doctrine of the Gospel, and indeed all Instruction is Compar'd to *Rain*, and *Dew* in Scripture; *My Doctrine shall drop, as the Rain, and Distil, as the Dew*; The Doctrine of the Gospel after the *Ascention* of Christ, is expressed by *Gods sending a plentiful Rain*, whereby he Confirm'd, Strengthen'd, or *Refresh'd his Inheritance, when It was weary*, Psal. 68. 9. So in the Prophet, the People are Call'd to, to *Break up their Fallow Ground; Till God come, and Rain Righteousness upon Them*, Hos. 10. 12.

The *Shutting up of Heaven* therefore in the *Days of their Prophecy, that It should not Rain*, shews,

1. That there should be, as is very well known, was, a very Dark, and Barbarous Time, as to all Learning, and Knowledg in the *Moons of the Apostasy*; that Chill, Fruitless *Planets* of the *Night*; from which the very Borrowed Beams of the Sun Fall Cold, and Languid, and without Vigor, or Pregnancy.

2. That there should be an exceeding Drought, and Barrenness, as to all Gospel Doctrines in their Life, Purity, Sweetness; And how Remarkable this was, all *Protestants* are, I hope, Sensible; except they themselves Love still those Corrupted Pits, and Cisternes of *Popery*, or what hath the brackish Tast thereof!

3. That there should be a very sad, and woful Turning of the Earth, or the Hearts of Men, under the Name, and Profession of Christianity, into *Iron* and *Brass*, as to all Gospel Softness, and Fructification.

3. And this will be yet clearer in the Third Particular, They have *Power to turn Water into Blood*, into the *Blood of a Dead man*; (as another Expression of the *Revelation* gives it us) that is, that hath no Motion, Circulation, Spirits, Activity; shewing

the utter Ineptitude, nay, Impossibility of *Popish Doctrines*; as of *Justification by Works*, *Transubstantiation*, *Pardons*, *Indulgences*, *Pennances*, *Pilgrimages*, *Worship of Saints*, *Angels*, *Virgin Mary*, Saints; to be the Instruments of Conveying Life to Souls, any more than the Stagnated *Blood of a Dead Man* to give Life, or Motion to the Body, in which it is so Arrested, and Congeal'd.

But as *Elijah* said, *As the Lord Liveth there shall not be Rain, nor Dew, but at my word.* So the *Witnesses* may say, *but at our word*, at our Doctrine, according to the Plainness, Purity, Sincerity of Gospel Preaching; *If they had stood in my Counsels, They should have turned Sinners from their evil ways.* When men cull out the Morality of the Gospel only, and our own Workings; as many, even of the; *Styled Reformed* do; little else; Neglecting the Holding out of Christ in his Blood, in the mighty Grace of his Spirit: Hence the Doctrine of the Gospel becomes as the *Blood of a Dead Man*, without Power of Conversion.

But it may be said, would the *Witnesses*, or should they; ought they to *shut Heaven*, or to *turn Waters into Blood*?

I Answer, The *Preaching God hath given them to Preach, the Word*, he hath *given them*, they must *speak*, they must *Preach*; If God hath given them to declare the rare, and Seldom Conversions, the Lowness, and Penury of True Gospel Doctrine, the *Heavens shut* during the days *of the Apostasy*, they must Declare it; their Declaring it done is the doing it; what the Prophets Declare, They Do; as God says to *Jeremy*, I have set thee to *Build*, and to *Plant*, to *pull down*, and to *Destroy*; *So God Set these Witnesses to shut Heaven, to turn Waters into Bood.*

Again, as Christ Taking to himself the *Instruments* of a *good Shepherd*, condemned the Instruments of the *Foolish Shepherd*; and so turn'd all the Preaching of the *Scribes* and *Pharisees* into Folly; by Preaching himself with *Authority*, and not as the *Scribes*; So the *Witnesses* shut up Heaven, and no *Rain* falls but at, or by *their Word, and they turn waters into blood*, by Preaching Plainly, and Powerfully, and Sincerely, the Truths of our Lord Jesus Christ: And even many Souls perceive it of them, as they did of Christs Preaching; They find the Dullness and Deadness of other Preaching by that.

Thus God hath *given Power to the Witnesses*; It is given to them to *turn Waters into Blood, and to shut Heaven*; that is; to Preach sincerely themselves; And to shew other Doctrines, Poisonous, Ruinous to the Souls of Men.

Thus at this Day, all the Doctrines, that turn from Christ, and Free Grace; that is, from the Spirit, and Power of Christianity; They are Discover'd by the *Witnesses* to be Destructive; The Sheep that come up *from the washing*, have Teeth white as Milk, washed with the sincere Milk of the Word, purified from this blood between their Teeth; the *Blood as of a Dead man*; They hang out the Scarlet Thread of Christs Blood; They set up Christ, and Christ Alone; and so there is none *Barren* among them; They are blessed with doing Good to Souls; made Wise to Win Souls, and to turn many to Righteousness.

4. The last Miraculous Power they Exercise is, *They smite the Earth with all Plagues, as often as they will*: That is, they may, as Freely as They Desire, Declare the Judgments of God, even those *seven last Plagues*, that shall make an end of the Antichristian State, and of all the Enemies of Christ; yea the whole Corrupted State of this Earth; and all they say, shall certainly be made good, and Fulfill'd; even as the Plagues *Moses* was Commanded by God to Smite the Land, or Earth of *Egypt* with, and which had their full effect, are Recorded as Miracles of Judgment; even so shall the smiting of *Spiritual Egypt*, and its Earth be found to be, when the Seal in their Forheads is Removed, and all they have spoken and done fully understood in the Light of that Day.

But this [as often as they will] tho it seem altogether a word of Concession, and Leaving the Matter to their Freedom, and Choice; yet it indeed gives the Faulty Reason on the part of the *Witnesses*, why Popery has not been more prevail'd against, even throughout the whole *Time, Times*, and *Half Time* of the *Apostasy*: For the Wise, and Holy Counsels of God do not Remove the Faultiness of Mens Actions which bring those very Counsels to pass; as we see throughout Scripture in the greatest Instances, as in *Judas* and all the Powers, that Joyn'd in Crucifying the *Son of God*; They were never the less *wicked Hands*, because they did what God had determined in his Counsel and Fore-knowledg should be done; And while the *Jews* heard the Voices of the Prophets, they did notwithstanding, most Evilly, Fulfill them; Even so the *Witnesses*, not having a Will to smite so much, and so often, as they should, and ought, have fallen under Blame by our Lord: And this helps us to understand what Christ says to those Two Churches, even the two Candlesticks, *standing before the God of the whole Earth in the Time of the*

Apostasy; *Pergamus*, and *Thyatyra*; To one it is said, I *have a few Things against Thee*; *That thou hast them, who hold the Doctrin of Balam*, &c. To the other, it is said, *I have a few Things against thee*; *That thou sufferest the Woman Jezebel*, &c. Now these *small Things* may be very well Interpreted; They did not *will*, so much as they should have *willed*; However, they are called *small*, or *Little Things*; because they were indeed under an Over-powering, as well, as an Under-willing.

But surely *Sardis*, the *Symbol* of the *Churches* under the *Reformation* (except in the *Few and Small undefiled Names*) and yet more especially, the *They* on the part of the *Synagogue of Satan*, are under much severer Censure; that they have not *Will'd* more to smite the *Antichristian Earth* with the Predictions of Divine Judgment upon them; who *have a Name to Live, and yet are Dead*; who have not strengthen'd the *Things* that *Remain*, but are ready to Dye, in order to the *Kingdom of Christ*, nor *Fill'd up their Works before God*; who have not *stamp'd with their* Foot, and with all possible Zeal *Prophecyed*, *Prophecyed* (as God Commanded *Ezekiel*) the Ruin of *Babylon the Great*; who as *Jehoahaz*, have smote only *Thrice*, and *Staid*, when they should have *smitten Six*, or *seven Times* till they had *Consumed Babylon*, and cut it off *Root* and *Branch*; For the *Reformation* was the *Arrow of the Lord's Deliverance*, but not pursued to the utmost, as 2 *Kings* c. 13 15. And this is signified by the *Thunders*, that opened in the *Reformation then Sealed*; and so it hath sunk and gone backward, and not forward; and so it will be to the End of the 1260 days; we have rather been Giving back to *Egypt*; this should stir up our Zeal to *smite* to the utmost now with the *Arrows* of the *Lord's Deliverance*; and tho many who have gone further than others, have been Laugh'd at, Despis'd, Persecuted by them; Them especially of the *Synagogue of Satan*; as Rash, Heady, Hot, Fanatical Persons; yet at Last it shall be found to be under a Divine Commission to smite, as often, as they would; and all they have said shall have the full Effect, even as greatest Miracles, and Justified as true Interpretation of *Prophecy*, Neglected too much, by the Learned, under pretence of a *Sealed Book*.

And thus far I have shewn, That Miracles have not in the Inward Spiritual Part been cut off, but have run along the whole *Apostasy*, tho underground and Invisibly; But they shall now within short Time appear in their Glory.

CHAP.

CHAP. IX.

An Enquiry upon some late Miraculous Appearances of God *according to his own Will, that look like a* Beginning of Miracles Returning; *and how far they give Encouragement to wait upon God in any Case of Extremity to do for us above his ordinary Course of Providence, or Government of the World.*

TOuching the late Miraculous Appearances, I will not say, more than we generally know of them, that such things then were.

The Fr. maid Mrs. Salvage. The Shepherd near Hitchin, Hertfordshire. *Sir* D. C. *of* Glocestershire

1. Because the particular Instances, altho an *Atheist* does not know (I Believe) what well to say to them; yet they do not Rise to so great a Heighth as to Argue upon them alone.

2. Because I do not observe, God is pleas'd to go on, and joyn them with others in a continued *Series*, or Course, that should strengthen one by the other, and make All together more considerable, remarkable and demonstrative of Divine Power.

3. Because altho I see no more Reason to doubt of them, than of any Miraculous Appearances of God, that Rest on Human Testimony only; yet I cannot, but put a great difference between all Human Judgment on Miracles; and those, which the Holy Spirit hath Recorded, as such.

I shall therefore Place no other sense upon them, than this only; that they are Providential Awaknings, and Alarms of such a Returning Power of Miracles, as upon all the fore-going Discourse, and the Arguments of it, we have Reason to expect.

As to the Question therefore propos'd, I will give an Answer in Four Assertions how far we may in any Case ground Expectation of a Miraculous Power.

1. The Time of the Return of Miracles is not yet; because the Days of the *Four Monarchies*, and particularly the *Time, Times*, and *Half Time* of the *last State of the Fourth Monarchy*, or *Roman Papal Apostasy*, are not yet expir'd; nor the *Kingdom of Christ* yet in its *Succession*. So that though our Time, as the Lord speaks, is always ready, we have great need, in all regards, of the Miracles of Mercy; But his *Time is not always*; *It is not yet*. If that Time be not yet, we cannot look for any Miracle in our particular case, with any certain Assurance we shall receive it. This is a Rule in all Cases, not to measure Christ's Time, God's Time by ours, *John 7th v. 6.*

2. The Time of Miracles Returning may be very near, and yet no Miracles till that very Time, be wrought: *John the Baptist* was the immediate Forerunner of Christ, and yet it is expresly recorded to us, *John did no Miracle*. That was no Argument the Miracles of Christ, and of the Apostles, were at a distance; No more is it that the Return of Miracles is far off; Because we may at the present be without Ground, or Encouragement, that any should be wrought for us, as yet.

3. That Great Admonition of our Lord's, concerning Miracles, should be alway on our Thoughts, *Luke* 4:25. I say unto you, there were many Widows in the Time of *Elijah* the Prophet; but to none of them was *Elijah* sent, but to her in *Sarepta*, a City of *Zidon*. And there were many Lepers in the days of *Elisha* the Prophet, but unto none of them was he sent, but unto *Naman* the *Syrian*. This Christ spake, as the Answer that the Great Physician gave, when call'd upon; *Physician, heal thy self: Whatsoever thou hast done any where else, do in thy own Countrey and City*. We may not think, on any Account, to oblige this Miraculous Power of Christ to us, because he hath pleas'd to extend it to any other; yea, though it be of a Time of Miracles.

3. Even

3. Even in a Time of Miracles, Christ in doing great Things for his Servants, will not be *Limited to Miracles.* He expressed some Dislike, when he says, John 4.48. *Except you see Miracles, you will not Believe*; To *Thomas*, Desiring sensible Assurance; He said with Insinuation of Reproof; *Because thou hast seen, thou hast Believed*; *blessed are they, who have not seen, and yet have Believed*: Christ, as I have observed, before, drew many Souls to himself without any Miracle; *Epaphrodotus* was not, when *sick*, and *Nigh to Death*, Healed Miraculously by *Paul*, from whose *Body Aprons*, and *Handkercheifs* were carryed, and had *Healing Virtue in them*; and yet God had mercy on *Epaphroditus*, and on *Paul* also in him, and *Healed* him; God does great and Wonderful things for his Servants, and yet without Miracles: This is our great Consolation; he Works Miracles, and saves; He Works not Miracles, and yet saves; *according to his own Will*, he does All.

4. When all ordinary Means Fail, and the thing looks Desperate in Relation to all such Ordinary means; when the *Figtree does not blossom*, &c. yet we may *Trust in the Lord, and Glory in the God of our Salvation*; even at such a Time, our *Feet* should be *Like Hinds Feet, and walk on our high places*; *In the Mount of the Lord it shall be seen*; we may then come unto God; *Oh thou that heareſt Prayers, unto thee shall all Flesh come*; And tho we cannot Find by Sense, we have the *Petitions we have asked of him*; yet by Faith we *may know it*; and he will give us outward Testimony of his hearing; for rather than his Servants should not find him a *God Hearing Prayers*, he will either put the working of Second Causes so together, that such putting together shall be next to Miracle; or rather than these Things should not be done for them, he will step out of the way of his present Ordinary Government of the World, and work a Miracle for them.

CHAP.

CHAP. X.

Wherein a Representation of the Excellency of the State of Miracles in the Days of Christ, and of the Apostles is given, That we may thereby Judg of the Return of such a State of Miracles, excelling even that in Universality, and reaching the utmost effects.

THat I may now draw this Discourse of Miracles to its Conclusion, I will Briefly draw up the State of the Miraculous Powers of the Holy Spirit, that were so Visibly, and Gloriously Acting in the Days of Christ, and of the *Apostles of our Lord, and Saviour Jesus Christ*; that none may say, *Lo here*, and *Lo there*, a Power of Miracles; or this, or that is the Time of them; but that the Time of them may be known to be *like the Lightning*; For as the *Lightning Lightneth* from the *East*, and *shineth to the West*; or as the very day, and the Brightness of it is known from all the Deceptions, and Mistakes of the Day, when it is not; so shall the True Time of the Return of Miracles be known by a Compare with the Standard, and Exemplar of them in the Fore-nam'd Time; For it was a Standard, and Exemplar above all other Times; All therefore must be measured by this; altho indeed in some Things, the Return of Miracles shall exceed, as the *fullness* of *Times*, or of

of All Times in the *Second Coming of Christ*, exceeds the fulness of Time, Singular only, or of that *First Coming of our Lord Jesus in the Flesh*; Yet then there was an *Offer* of the *Kingdom to the Jews*, and it should have been Propagated to the *Gentiles*; but the *Kingdom* being refus'd, the *Wonders* could not be *Finished*, nor Miracles consequently *Consummate*.

1. The State of Miracles at the Time, I am speaking of, was Illustrious above any Time before, or since it, for the variety of Miracles; various *Signs*, and *Miracles*, and *Gifts of the Holy Spirit*, as we find in 1 *Cor.* 12. To one *The Gift of Healing*, to another of *Knowledg*, to another *of Tonues*, &c. *So one hath an Exhortation, a Psalm, a Prophecy*; yea, *Then was Raising of the Dead*. This was the *First Fruits*, the beginning of what *was spoken* by the Prophet *Joel*. Now by such a Variety of Miracles, how great is the Confirmation? One or Two might be Attributed to some unknown Cause, but such a Consort, and Harmony could be only Divine; even the Atheist would be puzzled to *Sacrifice* to his *Occult Causes* decently for such a Variety; God saw in the whole Creation, where Miracles were fit to be Planted.

Then Behold and look, Judg, and Distinguish of the Return of Miracles hereby; They shall Return in such a Variety, as may Testify their Relation to that Original Exemplar-Variety in the First Appearance of Christ, and his Apostles in them; and that together they may make up that one (however Interrupted in regard of Visible Miracles) *pouring out of the Spirit before the great and Illustrious Day of the Lord*, spoken of by the Prophet *Joel*, as aforesaid.

2. There were Commission'd Ministers of the *Power of Miracles*; the *Twelve Apostles* of our Lord Jesus; and some, that were as *Gifted Brethren*, sharing in the Communication of these *Miraculous Powers*, as we may perceive by the *Seventy* sent out by the same Power in some Regard, as the Apostles; and those Christians, to whom the Apostle Writes among the *Corinths*, 1 *Cor.* 12. *To One, To Another*, such Power was given, *&c.* For hereby the whole Power became of greater Notoriety, of greater Authority, as in a *Sanhedrim*: as our Lord says to the *Pharisees*, accusing him of Acting by *Belzebub*; By whom do your *Children Cast out Devils? Therefore they shall be your Judges, as in a Conneel.* The Miraculous Efficacies were also of greater Disposition, and freer Distribution: Accordingly we may

suppose; The 144000 with the *Fathers Name writ on their Foreheads*; *who learn the New Song First*, and those who are Instructed by Them in it; shall very Universally, yet according to his Wisdom and *Will*, who is the Supreme Donor, be Endued with *Power from above*; as Ministers of State in the *Kingdom of Christ*, and Receiving Gifts for it.

3. These Miraculous Powers were Dispens'd in a Frequency, in a Continued Daylines, in an universality; we find our Lord on all occasions dispens'd these Largesses of Heavenly Bounty, and Compassion; He never denyed any; He extended them to his very Enemies, the *High Priests Servant*; onely he was (as it were) Repuls'd in his Grace, by the *Unbelief of* some; *He could do no mighty Works, because of their Unbelief*; that is, he declar'd himself so, that he might leave a Testimony against that Sin; and *Warn* all of it: Else *He went about doing good*; He *Healed all manner of Sickness, and diseases*. And so by the Apostles, This Miraculous Power was carried throughout the several Circuits of their Ministry, as the *Apostle Paul* Witnesses concerning his own, *round about from Jerusalem to Illyricum*; He *Preached the Gospel* with *mighty Signs* and *Wonders*, and *Gifts of the Holy Spirit*, Rom. 15.

And without doubt in the same manner shall this Miraculous Power *Compass Sea and Land*, *in the Preaching the Everlasting Gospel to every Tongue, Nation and Language*. And till this be I would Require none to believe, Miracles are Return'd, and then indeed it will be undeniable.

4. As there was thus a Power of Miracles given to the Commission'd Officers of Christ; and to his *Gifted Servants*; So there was a Faith of both doing Miracles, and a Faith of Receiving the Benefit of those Miraculous Efficacies; For as the Apostle speaks of *All Faith*, 1 Cor. 13. 1. *Viz.* Miraculous, or Wonder working Faith; So that I could, saith he, *remove Mountains*, &c. so there is a Faith of Receiving the Benefit of Miracles; *For* Peter, *and* John, *and* Paul are said, *Acts* 2. c. 14. To *perceive a Faith to be Healed*, a Faith of Receiving; And our Lord took notice of the Faith of the *Centurion* and others; altho it is True; In many Acts of Grace, there was no Regard we can Find to the Faith of the Receiver; but the mighty Power and Mercy of God Sallyed out upon Persons, by the Faith of the Ministers of the Miraculous Power; *Having Mercy, because he would have Mercy*: And it gives us an Emblem of the Grace and Power of Christ in Conversion, and bringing home to himself;

self; sometimes, as it seems in a way of Preparation; sometimes wholly without; but however it seems, it is certain; Divine Power and Grace Drawing near, did Erect that Faith, that is in the Wise Ordination necessary to Receive Christ, Grace Pardon, Justification, Sanctification; even as the Miraculous Power of Christ being abroad, and Drawing Nigh, Raised so generally a Faith in that Miraculous Power, so general; and the particular Drawing Nigh of Christ excited it in the particular Persons, on whom the Benefits were bestowed.

And thus in the Return of Miracles the Servants of Christ, both in Ordinary, and Extraordinary, Commission'd to Work Miracles, shall be *Cloath'd* with a Faith to that End; that those who can by no means Believe now, such a Power shall Return, will by Feeling that very Power comming upon them, and the *Hand-writing of the Fathers Name* by the Spirit on their *Foreheads*, will be fully perswaded of his *wondrous works*, being as near, as his Name, to *Declare it*; and these effects flowing out from it upon others, There will be a Rousing the Senseless, sleepy World, that knows not yet the Blessings near it, to wait for the Graces to be bestowed by this Power; Till these things are, No Opinions, or best Fram'd Discourses, No Essays, Beginnings, or Scatterings of such a Power can perswade (I know none, would have it so) that Miracles are Returned; But when these are, none will be able to perswade the contrary; and in the mean time the Hopes, Expectations, and Prayers of Christians are hereby rais'd.

5. There arose then, and there will arise at the Return of Miracles, such full Assurance, such *Plerophory of Persuasion* concerning the Truth of Things, that they can be no more doubted, than the Assurances of the Light, and of the Day; and indeed, as *Cartes* Argues; Rational, Intellectual Assurance surmounts all Sensible, even so Spiritual Surmounts both Sensible, and Intellectual; and this, both as to matter of Fact, that indeed such things are wrought; and that they are wrought by God, by a Divine Power, and that herein is the *Finger of God*.

6. Herewith a mighty Stream, and Torrent of Truth pass'd along, and Fill'd the World with the Light, and Glory of it in very wonderful manner then, and shall much more do so at the *Return of Miracles*; that the *Isles shall wait for the Law of Christ, his Name shall be great from the Rising of the Sun, to the going down of the same; The Knowledg of the Lord and of his Glory shall Cover*

the Earth, as the Waters do the Sea; The Light of one Day shall be, as the Light of Seven; For so hath the mouth of the Lord spoken: He hath spoken, and he will do it; He will Work, and none shall let it: He the Lord will hasten it in his own Time; No one of these things, shall want it's Mate; and tho it be wonderful in our Eyes, yet shall it be so in his?

7. There was a mighty Power of Converting Grace, a change of the Hearts, Tempers, purpose, manner of Life, and Conversation of men; as appears by the 3000 Converted at one Sermon of the Apostle Peters, *Acts* 2. a Real, and Sincere, and Sound Conversion, as the Spirit of God Implies to us; saying, the Lord *Added* to that Number, then of his Church, and to *his Church Daily, such as should be saved*; The Five first Chapters of the *Acts* plainly shew us, what the State of Christianity, and of the Churches of Christ was, before the *Apostasy* made some Inroads upon it, c. 6. *How they walk'd in singleness of heart, all Spiritual Joy and Gladness of Heart, in the Fear of the Lord, and had all things Common*; a Heavenly Spirit and Temper prevailed in them; And so shall it be at the return of Miracles; a Spirit of Holiness, Heavenly Mindedness, Love, Charity, *Singleness of Heart*, and all Purity shall come back with them; For these inward Powers of Grace, and Divine Presence are the Life, and Spirit to Miracles; when the one returns, so shall the other also; and nothing will indeed so convince the World of a Divine Power, and Presence, as to find it self thus Chang'd, and quite other, than as now it Criminates, and recriminates upon it self; as it now perpetually complains of, Accuses, and Condemns it self.

8. As in the Miracles of Christ, and of the Apostles, there was a great Offer of the *Kingdom of God*, and *of Christ*, at that Time to have Appear'd; as Christ says; *Be sure the Kingdom of God is come upon you*; and Christ Commands the Apostles to Preach *the Kingdom of God* in the Doing of Miracles, as I have fully shown; And it did indeed then come in the Spiritual State of it; so at the return of Miracles, that Kingdom shall indeed without any further Delay come in the Highest, both Spiritual Glory, and outward Manifestation of it; in which regard Miracles, as I have manifested through this Discourse, shall be most Universal, and to the highest Efficacy; Because *the world to Come*, which is the *Kingdom of the Second Adam, the Lord from Heaven*, shall be prepared for, and effectually brought in thereby; so that till the Time of that Kingdom be in its Succession,

There

There can be no such return of Miracles, expected; and that, as I have shewn, cannot be, till the *Four Monarchies* are fully Expired; For the *Kingdom of Christ* and of this *Monarchy* cannot mingle; As therefore the Miracles proper to this *Kingdom* have been more Interrupted by the Course of those *Monarchies*; and especially the *Three Times*, and *Half* of the Last State of the *Last Monarchy*, than at any other Time; so they must be fully ended, and the Kingdom of Christ be Proclaimed, according to *Rev.* 11. *The Kingdoms of this World, are become the Kingdoms of the Lord, and of his Christ; and he hath taken to himself his great Power to Reign*; and then shall Miracles, *the mighty Powers of the World to come*, Return again to Husher it in; even a Stated Power of Miracles, as in thr Days of Christ, and of the Apostles; as our Lord says, *I work Cures to day and to morrow*, &c. A continuity, a Connexion of one Miracle with another, a Miraculous Power waited at his Hand, at his Right Hand, a state of Miracles there was, that *God was Magnified, who had given such power to men*; a settled Power; the Account he sent to *John* the Baptist of himself; was, *The Blind receive their Sight, the Lame walk, the Lepars are Cleansed*; and that great *Spiritual Miracle* running along; The *Poor* are Evangeliz'd, and under the Power of the Gospel: *Messiah* and his *Kingdom*, and the Power of Miracles are always joyn'd; *mighty in word and deed, in doing good*, Full of Compassion; because he *himself took our Sickness, and carried our Sorrows*; and so heal'd, as in Mercy to himself; that it might be truly said, *Physitian, Heal thy self:* The Apostles, as Ministers of State in his Kingdom, were Ministers of Miracles, *Freely Received* of this Power, and commanded, *Freely to give*; and so we find they did, and with that Power, that the *Shaddow of Peter*, and the very Linnen touch'd by the Apostle *Paul*, conveyed Cure; insomuch, that the very *Pagans*, in sense of Divine Power, said; *The Gods are come down among us*, Acts 14. 28. And surely when that Kingdom of the *Restitution of all things* shall actually appear; then in all things It shall be fulfilled, that our great Prince hath *Received Gifts for men*, even for the *Rebellious also, that the Lord God may* dwell among them; Miracles shall Husher it in, and Miraculous Powers shall Found, and Settle it.

CHAP.

CHAP. XI.

The Inferences from the whole Discourse of Miracles; Tending to make Wise to Sobriety, *concerning Them; and to all Holiness and Heavenly Conversation; are Recollected and Presented.*

Inference 1.

MIracles indeed from Divine Power are able to bear the severest Tryal and Examination, because they give Evidence of themselves to the whole Man; not always to the outward Sense; For, as hath been before remarked, the *Words of Christ* are *Works*. Now Words of Great, and Supernatural Efficacy, are Miracles to, and before the sense of Mind; but not to the Outward Sense: So they were to the *Woman of Samaria*, *Behold a Man* (saith she) *that hath told me All that ever I did; Is not this the Messiah, or the Christ?* John 4. 29. and the *Samaritans* said *to the Woman, We believe not for thy Words or saying, but we have heard him our selves, and know, that This is indeed the Christ, the Saviour of the World*, v 42. And yet here was no Miraculous Appearance to the Outward Sense; and so our Lord says, *Blessed are They who have believed*, and yet have not seen. Now whatever produces Faith, is Miracle before the Mind; For it is the *mighty Power of God that works in all them that believe*; Even as Miracle before the Eye is sensible Miracle. Yet generally Miracles did commend Themselves to both the Inward and the Outward Sense; and so that their most obstinate Opposers could not Resist their Evidences. They could bear the severest Scrutiny, sustain the uttermost Test and Tryal.

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When the Enemies of Christ, of his Doctrine and Miraculous Power, at any Time sate in Judgment on Christ, and his Miracles; They were Confounded and Amazed; They were forced to *lay their hands upon their mouths*, and to keep silence. This is the Excellency of the Miracles of the Gospel; when the Juggles, and Cheats, and Tricks of the Devil, and of All Deceivers, may be easily found out, if they are but search'd into; They must be swallowed in silence, and believed in the Dark, or they vanish: What an Abundance of the *Popish* Miracles have been Trac'd and Tracked, (Like their Story of *Bell* and the *Dragon*, that they Fathally put in their *Scriptures*, or *Bible*, the very semblance of their Miracles), to the Juggle and Cheat that lay under Them! But the Miracles of *the World to come*, and of the Kingdom of Christ, are the Greater, the more they are Eyed: They have no Enemies but *Ignorance*, *Stupidity*, and *Unbelief*, or *Counterfeit*.

We have an Admirable Instance of this, *John 9.* in the Cure of the *Blind Man*; The Neighbours had it in question, and were convinced first; the *Pharisees emptied it from Vessel to Vessel*; They Examin'd it at all Lights; the Man being *Blind* himself, his *Parents* were every way sifted, and the Matter canvass'd; and all they could do, was to drop the Cause, as they say, and in their own defence to Excommunicate the Person on whom the Miracle was wrought: They *cast him out* Juridically, *v* 34.

Again, We shall find the *Jews* sitting in Judgment upon a Miracle wrought by the Apostles; And what was the Great Effect of it? *Acts* 4. 21. *The people Glorified God*, seeing the *miracle of Healing that was done*. The Apostles *Peter* and *John*, had by the power of Christ *heal'd a man Lame from his mothers Womb*, c. 3. v. 1, *&c.* Now *They beholding the man which was healed, standing with them, They could say nothing against it.* Observe, They fain would have Remonstrated unto it, but could say nothing against it; and the Result was, *What shall we do with these men?* For that indeed a *Notable* Miracle *hath been done by them*, v. 16. *is manifest to all them that dwell in* Jerusalem, *and we cannot deny it.* So that here was the Great Excellency of the Miracles of Christ in his Time, and in the Time of the Apostles: There was such Evident Matter of Fact, it could not be denied by Sense in what pertain'd to Sense, or by the Mind in what pertain'd to Mind.

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Inference 2. This Ponderous, and Tremendous Consideration Rises from hence; We *ought to give the more Eayneſt Heed to the things that have been ſpoken, leſt at any time we ſhould let them ſlip*; For if the *Word ſpoken by Angels was ſtedfaſt, and Every Tranſgreſſion and Diſobedience, received a Juſt Recompence of Reward, How ſhall we eſcape, if we neglect ſo Great Salvation*, &c. If the *Salvation* was *ſo great*, and God brought it in, and ſurrounded it on every ſide with Miracles, or Miraculous Power; Oh *how ſhall we eſcape, if we neglect ſo great Salvation*, ſo Almightily Teſtifyed?

I appeal to All, whether we do not Think, God dealt Righteouſly with *Pharoah*? whether he had not a great deal of Patience with him to ſhew him Miracle after Miracle, although he after Buried him in the *Red Sea*? and whether he did not deal Righteouſly with *Iſrael* in the *Wilderneſs*, that for *Forty Years ſaw his Works*, and yet did *alway Err in their Hearts*, and *did not know the ways of God*, though their *Carcaſes Fell in the Wilderneſs*? and whether ſeeing the Miracles of Chriſt, and yet *Rejecting him*, They *Crucified him*, and were delivered up to the *Romans* not many Years after; and are now ſcattered over the Face of the Earth: becauſe they ſinn'd with ſo high a hand againſt a Miraculous Power, ſo exalted before them.

Now if God bare ſo Great Witneſs to that very Goſpel, we have now confirm'd with *Signs and Wonders, and divers Gifts of the Holy Spirit*, *How ſhall we eſcape, if we neglect ſo great Salvation*! Oh therefore let us look to it continually: If God hath been at ſo great Expence (as I may call it) in the manifeſtation of Himſelf, as to give us the Goſpel ſealed with ſuch a curious Needle-Work of Miracles, with ſuch a Rich Explication of the *manifold Wiſdom of God*; *Oh, how ſhall we eſcape*, if the *Goſpel-Faith, Repentance, Holineſs*, be not found in us, which will convince us of Great Neglect of it!

If it be ſaid, what was Miracle undeniable to the Beholders, hath loſt the Force of Miracle to us, to whom it is gone out of Matter of Fact into *Hiſtorical Account*, *Tradition* and *Diſcourſe*; I anſwer to this in a Third *Inference*.

Infer. 3. That which preſſes forward the Exhortation, and Anſwers the Objection, is; Let us conſider, and deeply weigh, that God ſealing any Doctrine with Miracles, declares the Intrinſick Value, and worth of that Doctrine, the Fitneſs of it,

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to bring Souls into the *Kingdom of Christ*: Miracles are only a sensible Declaration of the Intrinsick Excellency of the Doctrine; whether They are present, or absent; The Excellency of Divine Truth is still the same; For Miracles are never a Seal to a Blank. The Writing hath the Essence of the matter, whether the Seal be at every Line, or not: It is enough, It is once set: It needs not be set a new, every Time, It is Read: The Fine of Miracles once pass'd, the Gospel as a Deed of Uses imports the Sense, and Virtue of All, and carries it, and the Fine of Miracles, as I may call it, along with it, however, but once pass'd. Miracles are no more necessary continually, than One *Rising* on all Occasions from the *Dead*. But the Divine Excellency, and Truth of the Doctrine is always the same: Christ coming, and speaking Things of so Supreme Excellency, that *never man spake like him*, did also the *works*, that no *man else ever did*. Hence it is alike Infer'd; *If I had not come and spoken, they had had no Sin, but now they have no Cloak for their sin; and if I had not done among them the Works, no man ever did, they had had no sin*. Conversion therefore hath been without Miracles, and with Miracles; Not therefore by the Vertue of Miracles, which of themselves raise no more than Wonder, without the Spirit of God working with the Truth of the Gospel; and that without Miracles is most Efficacious. Miracle can do nothing without the principal Truth; even the Divine Spirit never works by Miracles without the Divine Doctrine; It continually works by that without Miracles; many, who themselves wrought Miracles, shall yet have that dreadful Sentence upon them, *I know you not, depart from me, you that work Iniquity*. A man may have a *Faith Removing mountains*, and yet be nothing, Matt 7. 22. 23. 1 Cor. 13. 1. It is certain therefore, Conversion follows not Miracles; But Miracles have and shall indeed Follow the mighty Power of Converting Grace, working with the Gospel; as at the Time of Christs Appearance in the Offertures of his Kingdom when here upon Earth, and by the Apostles; so at the Glorious Appearance of his *Kingdom*; Great and many *workings of Miracles*; so great Conversions, many Converts; and therefore by the way, let me give this very Serious, and Practical Notion; It may be, we should look upon our Selves, as Persons highly Favoured of God; If we could Heal Diseases, or do any thing that would look like Miracle; But it is not so great a Thing, as a Power to Touch Christ, and Believe in him; To Conquer the Lusts, and Corruptions of our own Hearts, and

the Impurity of our own Spirits; The Faith that Touches Christ, and Draws *Vertue* from him, is a far more Excellent Faith[c] than that which can *Remove Mountains*, or *Heal Diseases.* If we had a Power of Miracles, it would indeed amaze the World, with the View, and be a kind of Nine days Wonder; But it would Flatten upon the Hearts of Men by being daily; They would grow familiar with it, and Resist it, as the *Jews* did, as *Pharaoh* did, If the Power of *Converting Grace* did not go along with it; But this Inward *Power* is all pure, perfect Spirit, and never fails; Tho Christ will say to many, that had *Cast out Devils, and did many wonderful works in his Name; I never knew you, depart from me, you workers of Iniquity*; yet to them, who have by Faith Deriv'd from him Righteousness, Holiness, Victory over Sin, Vanity, Lusts, and Corruptions, over the World; that have Receiv'd Renovation, Mortification, Heavenliness of Heart: Christ will never Profess, *I know you not, depart from me, you workers of Iniquity.* Agreeably therefore to this, when the *Seventy Returned*, and gave Account of their Success, and Christ gave them Power to *Tread on Serpents*, and *Scorpions*, &c. Yet, saith he, *In this Rejoyce not, but Rejoyce that your Names are written in Heaven.*

Oh! what an Admirable Thing is True Grace, Faith, Repentance, Love, Hope, Obedience; How curious is the Inlay, and Variety, the Curious *Needle Work*, like the Variety of Miracles in the Times of the Apostles, or, as *Solomon* speaks in his *Song*, there are all *Spices*, and *Perfumes*, all the Richest Perfumes, and *Powders* of the *Merchant* in the various Graces of the Spirit; of which the *Diversities* of Miraculous Operations were but the outward Counter-point; And therefore herein, we may understand the Supernatural Excellency of Grace, and Salvation by Christ; Even as we Acknowledg Miracle far above Nature; so the Salvation of the Gospel being most Perfect Miracle is in every Thing above Nature; *Works of Righteousness we have done, is Nature*; If we are sav'd by them; It is then indeed no other than Nature; but if by the *Free Grace of God* Pardoning, and Accepting through the Righteousness of Christ; This is Miracle; Works done by *Free Will* is Nature; Works done by the *Grace and Power of the Divine Spirit* is *Miracle*: Oh! how great a Tryal is this of Doctrines; whatever enters into that *World to come, whereof we speak* with Acceptanee, is Miracle; a part of that *World to Come*: And though what we call Nature now, is indeed Grace from the Mediator; yet It

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is so mix'd with the *Apostasy*, that if it is not sublimated, Raised to the Height by Grace, it will subside, sink down to the very Bottom of the Apostasy.

Lastly, Miracles Rightly considered shew the Order, even the Primary Oorder of Grace: For as Miraculous Power was first in Motion, and Manifestation of it self, ere there could be particular Application; and not only so, but there was a particular Approach of such Grace ready to Work, which excited the Faith of the Person, that was to Receive the Benefit of the Miracle; and so the Miraculous Power Entred; where Miraculous Power had no Place, there Unbelief prevail'd, and no mighty Works were, or could be done: Even so in all the Spiritual Miraculous Powers, The Grace given and Working Faith and Repentance, and Obedience first Enter, and then the Graces Themselves: For Grace, even as Nature Fabricates, and Raises its own Habitation, or Reception, Even by it Self: So it is not of him *that willeth*, or of *him that runneth*, but of *God who sheweth mercy*; Yet it is our Duty to pray earnestly for Grace in ourselves, and others; even as it is our Duty to wait upon All Means, to wait especially on Grace it self.

Infer. 4. How admirable is the Gift and Grace of God, in Removiug out of the World that Diversity and Strangeness of Tongues; that both in different Words and Sounds, as well as different Pronunciations of the same Words, came in by a Miracle of Judgment on the *Builders of Babel*; and hath continued a certain *Diagnostick*, or Brand of the State of *Confusion*, whose *Base* and House is in the *Land of Shinar*, the *Antichristian Babylonian Kingdom*; most contrary to the *Kingdom of Salem*, and to the True *Melchisedec*, *Jesus Christ*, *King of Righteousness*, *King of Peace*: Now therefore at his first Appearance in his *Kingdom*, and the Preaching of the *Everlasting Gospel* by the *APostles* in an Offerture of it at that time, and a Pledg of what shall be; There was a very Illustrious Specimen of the *Babelism*, or Confusion of Languages Removed: Yet it shall be much more illustrious at the utter Fall of *Babylon*, and its *Kingdom*; For then the *Lord shall shall turn to the People* universally a *pure Language*; They shall All speak the *Language of Canan*:

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And this must needs be so, *when the Everlasting Gospel shall be Preached to Every Tongue, and Language under Heaven*; Then must there be either one *Universal Language* spoken, and understood by All, to Preach it in; or else there must be an Immediate Passing out of one *Language* into Another, both in Speaking and Understanding; Either of which is most undeniably the Work of that Infinite Power, that *made mans mouth, that gave it speech*, and then Activity of Reason, Turning every way, and guiding that Speech: This alone can Conciliate those both Different Voices, Sounds, Accents, and manners of Pronunciation, that are found in Different *Languages*, or *Tongues*; and the Different Formings of the same *Language*; and Frame all into one Universal Character, or Sound and Expression of Truth, of the Gospel, most suitable to the Glory of that *Universal Monarch, King of Kings Lord of Lords.* Then also shall all that *Babelism*, or Confusion of Opinions, so proper to *Babylon* concerning the Truths of the Gospel, be Reconcil'd into Speaking one Thing, being of the same Mind, and Judgmen, tand that perfectly, or to Perfection.

Infer. 5. And to conclude this Discourse; Seeing the *Messiah*, the *Second Adam*, the Lord from Heaven, and his Kingdom, his World to come, and these Miraculous Powers, even to the bringing forth the *New Heaven*, and the *New Earth*, are always together; Oh that moved by the *Blessed Spirit*, who says, *Come*; and Joyning with the *Bride*, which says, *Come*: we also *Hearing*, and Sympathizing, or moved Alike, may say, *Come.* Oh let it be said, *Oh Zion, Thy King cometh. The Flock of Saints, the multitude of Them Come; The Lord our God shall come, and all the Saints with Thee: The Breaker shall come up before them. They have broken through, They have passed through the Gate, and are gone out by it: and their King shall pass before them, the Lord, even Jehovah, on the Head of them,* Mic. 2. 13. *Even so Come Lord Jesus, Come quickly.*

And thus I have Finished the Proof of the Return of Miracles, I shall in this following Discourse Essay a Full, and Satisfactory Proof by the *Sure Word of Prophecy*; That The Return of Miracles shall be in the Succession of the *Kingdom of Christ* 1697.

THE

THE Great Charter FOR THE INTERPRETATION OF ALL Prophecy of Scripture, AND OF The TIMES Defined by it:

PLEADED,

In Justification of what hath been Written thereupon, against the several Imputations of Curiosity, Groundless Presumption, Phantastry, or Enthusiasm.

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2 *PET.* I. 20.

Knowing this first, That no Prophecy of Scripture is of any private Interpretation.

IT is very Notorious, there is nothing Learned, and good Men are more Scandalized at, or give slighter Regard to, throughout all that is offered to them from the *Word of God*, than the Interpretation of *Scripture Prophecy*; especially, if Any come to the Interpretation of those *Prophecies* that Define Time.

Now this ariſes from a ſtrong Pre-judgment or Pre-poſſeſſion of Mind, That ſuch *Prophecies*, and moſt particularly concerning *Time*, are not poſſible, or hardly Lawful to be *Interpreted*, and that it is preſumption to offer at it; and that all that is drawn from ſuch *Interpretation*, is no other than Groundleſs Phantaſtry.

I have therefore Reſolved, ſince the Lord, as I Truſt, hath Himſelf engaged my *Labours* in this his *Vineyard*, to make it my Humble endeavour to Explorate, and to Find out by this Scripture, How far ſuch Attempts of *Interpretation* are Juſtified, and the Succeſs aſſur'd by the *Word of God*: Now, this Text, and the whole Context ſeem, even at the firſt ſight, to give Higheſt Countenance and Favour hereunto; for it expreſly affirms, *No Prophecy* of *Scripture*, not of *Daniel*, or of the *Revelation*, or any other *Scripture Prophecy*, nor of the *Numbers*, relating to Time in thoſe *Prophecies*, and wherein the preciſeneſs of Times is Depoſited and Lay'd up, is of *Private Interpretation*.

I begin therefore with the Conſideration of the Direct Terms, or Words of this ſo Full Propoſition of the Apoſtle:

1. The Subject-Matter, concerning which the Apoſtle thus affirms, is not *Scripture* in general, but moſt particularly *Prophecy of Scripture*; If his Propoſition had been upon Scripture in general, it had neceſſarily included *Prophecy of Scripture* in particular; Becauſe *Prophecy* is ſo excellent a part of *Scripture*; but it is Greater, and more Emphatical, that He particulariſes upon *Prophecy* it ſelf.

2. The Care the Apoſtle hath Taken to ſhew it is the Univerſality of *Scripture-Prophecy*, He thus aſſerts concerning *All Prophecy* of *Scripture*, πᾶσα προφητεία; which imports, *All Prophecy*; and *Every Prophecy*. *All Prophecy* in general, and *Every Prophecy* in particular is the ſubject ſpoken of; and therefore a Word is choſen out by the Spirit of God, that may fully Anſwer thereunto in both regards.

3. That to which the Apoſtle directs his Speech, is not with Relation to the Excellency, or Certainty, or Divine Inſpiration of *Scripture Prophecy* it ſelf; although that He does alſo in the former Verſe, calling it the *Sure Word of Prophecy*; and by way of proof in the next Verſe, of what he affirms in this: But that which He is preciſe upon in this Verſe Relates to *Interpretation of Scripture Prophecy*.

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4. That which He fixes upon as to his Point, to consider concerning *Interpretation*, is concerning the *Privacy* of it; Whether it is a Publick, Free, Open, Accessible, Self-communicative Thing; or whether Private, Reserv'd, Uncommunicated, or under Any ones Propriety and Enclosure, so that no other may Presume to Enter into the *Interpretation* of it, but under some Character for such a Propriety?

5. The Form of the Apostle's Proposition is a flat and downright Negative; *Scripture-Prophecy, All Scripture-Prophecy, Every Scripture Prophecy* is so Constituted, Framed, Descended, as not to be of *Private Interpretation*; and that the Negation may be the stronger, It is Kept, and Reserved to be placed with the Full strength of its Accent upon the Words, *Is not private*: The Apostle would not lessen it by setting ὀδεμία in place of πᾶσα, both for the Force of the Word of *Universality* before Noted, as also, That the Negative might urge the more, being applied to *Private*; And so it amounts to a strong Affirmation; on the other side, it is of an *Interpretation*, Open, Publick, Free; a Common Good and Right.

6. The Apostle lays it as a Foundation, as a first Principle, *Knowing* (saith He) *this first, That All Prophecy of Scripture is not of a Private Interpretation.* And it comes in as a strong Argument or Motive for what he had spoken, by way of Vehement Incitation to the *Taking Heed to Prophecy*; for saying That Every one *did well, who Took Heed to the More sure Word of Prophecy.* He goes on by way of Encouragement, and Assurance of Good Success, *Knowing, That It is of an Open, Free Interpretation*, or being well principled in that first, as is after to be urged.

Now who that Considers these Words of the Apostle thus presented, and lay'd out before Him, and what *The Spirit* by his Holy Minister hath spoken thus, ἐντῶς, so *expressly* can have a prejudice against All utmost Endeavour to *Interpret Any, Every Prophecy of Scripture*, and contradict the Holy Ghost; saying, It is a Dark, Retired, Reserved Thing; not to be presum'd upon, or to be medled with.

But before I proceed upon the main Points arising from this Proposition of the Apostle, in Justification of Interpretation of *Scripture-Prophecy*; I am very sensible, the very Foundation is endeavoured to be shaken by supposing, or shifting in another word for ἐπίλυσις or *Interpretation*, viz. ἐπκλυσις, a word differing but an *Iota*, an κ for ι; and so may seem fair for admission;

and

and a word that would be had, to signify *Inspiration*; or if that be not found so convenient to Change the word; yet it is Designed to Bring the Matter to the same Point by giving a sense to it foreign to this Point, *viz.* by affixing to ἐπίλυσις a sense the same with *Inspiration*; *viz.* Dismission or sending out the *Prophets*; that so either way the Apostles Proposition might speak thus: *Knowing this first, That no Prophecy of Scripture is of a private* Illaps, or *Inspiration*; and so *Interpretation* should have no place, nor any thing to do here.

I will therefore Argue, first against any other word, than that of ἐπίλυσις, and then against any other sense of the word ἐπίλυσις, but that of *Interpretation.*

The Arguments that the word *Epilusis*, and not *Epelusis*, was used by the *Divine Spirit*, are these two.

1. There is an Universal Consent, and Agreement of All Coppies in the word *Epilusis*, wherein that Providence watchfull over All Scripture, hath particularly shewn it self in care over this; so that there is no occasion for any one to Change it, except He Himself were *Given to Change*, or would make an Interest against it, because He would not own the *Prophecy* (at least) *of Scripture*, to be of a Free, Open, Publick *Interpretation*; nor to be Approached unto.

2. It is observed by the Learned, The word *Epelusis* is not the proper word to signify *Illaps*, or *Inspiration*, or any thing like it; But the word ἐπήλυσια, as it comes something near the word ἐπίλυσις, and yet can never be it, or the same; so it seems somewhat a-kin in sense to Super, or Preternatural Emotion, but at so great a distance, It can never be Divine-Supernatural, nor like it, but most Contrary to it, and Abhorred of it: For it is a word of very ill Intention, and signifies the Force of Enchantment on the Enchanted Person; a sense that can by no means be suffered to Enter into the *Tabernacle* of the *Holy Spirit*, the Spirits of his *Prophets*; nor Agree to the Sacred scope and purpose of the Apostle.

But I will yet further Argue against any other word, but *Epilusis* in Arguing against any other sense, but that sole and single sense of *Interpretation*; so that by *Epilusis* shall not, cannot be understood, as some would have it, any kind of *Dismission*, or *sending* out the *Prophets* to *Prophecy*. For,

1. The very same word, differing only as a Noun and a Verb, that is used here by the Apostle *Peter*, is used in the very same

ſame Senſe, and in the very ſame matter, and purpoſe, *Mark* 3. 34. Only what is denied here by this Apoſtle is affirmed in another Caſe there, *viz.* Our Lord *Expounded* his *Parables* but *Apart* or *Privately* to his *Diſciples*: There *Epelue*, He Expounded Κατ ἰδίαν, or *Apart*; Here the *Expoſition* or *Interpretation* of *Prophecy* is *denied* to be *Apart*.

This Scripture in *Mark* therefore is, as if the Spirit of God had on purpoſe provided an Aſſurance, in what manner theſe ſame Words are to be underſtood in *Peter*, *viz.* by the Certain, Undoubted Senſe of them in *Mark*: And it is the more to be Noted, if we give heed to the *Eccleſiaſtic Memoir*, that, the Apoſtle *Peter* ſuper-intended the *Evangeliſt Mark* in his Writing that *Goſpel*: Obſerve therefore, The ſame Divine Spirit by the very ſame Servant of his, the Penman of this *Epiſtle*, and the Superviſor of that *Goſpel*, uſes both Words; the word ſo much the ſame with *Epiluſis*, ſo undoubtedly in the ſenſe of *Expounded*; and of *Privately*, or *Apart* in the Word *Idios*; and that they are us'd both Affirmatively, and Negatively in the ſame ſenſe: For what the *Evangeliſt* ſpoke Affirmatively, *viz.* Chriſt did *Expound* or *Interpret* but *Apart*, that the Apoſtle in this Text lays down in the Negative, or denies concerning the ſame *Expoſition* or *Interpretation*, *viz.* That it is not *Apart* or *Private*.

This is ſo full in this kind of Argument, that it ſeems unneceſſary to add; It is the word uſed by the *Septuagint*, for the *Interpretation* of the *Dreams* of *Pharaohs Officers* by *Joſeph*, Gen. 41. 8.

2. But that which is indeed above All, is, The Reaſon, and Scope of the Apoſtles Diſcourſe, require the word, *Interpretation*, and no other; For the Apoſtle was not Preſſing, that the word of *Prophecy* is a *ſure Word*; That He knew, was Agreed, and moſt acknowledged between Him, and the *Hebrew Strangers ſcattered Abroad*, to whom He wrote, and ſo the Apoſtle takes that for a moſt confeſſed Thing, and that they *gave heed to* it, as ſuch; but that which required immediately to be further ſpoken to, was, That the *ſure Word* of *Prophecy ſhines*, as a *Light* in the *dark place*, in which the Churches of Chriſt are, till the *Day* of the *Kingdom* of Chriſt *dawn*, and He the *Phoſphor*, and *Day-Star* of it *ſhine into the Hearts* All His; For that is every where the Character of that *Kingdom*, it firſt *dawns*, and then it *ſhines*, and it ſhines into All Hearts, poſſeſſes All Minds; The *Day* of Goſpel-Light, and the *Day-ſtar* of that had already ſhone; for they were *Eſtabliſhed in the preſent Truth*; but that the Apoſtle intended,

was to come; For He says, *Until it shine*, which could not be properly said of what is past: Besides, That could not be come; that was yet in *Prophecy*, and needed *Prophecy* to *shine* in the place of it; which *Place* had been altogether *Dark*, if it had not been for the *Light* of *Prophecy*: And the *Darkness* of it was, because that *Day* did not yet *Dawn*, nor the *Day-Star Arise*.

Now to this *Light* of *Prophecy*, saith the Apostle, *You do well to Take Heed*, you *do well*, as it is your Duty so to do; and as it is honourably well; So it is said; *Blessed is He that Readeth, and They that Hear*.

But to this, This Objection might well be made; It is a great difficulty to understand *Prophecy*; who, or how few are agreed about the *Sense* and *Interpretation* of it? and especially in what relates to the Time of it, and those Numbers relating to Time so particularly in *Daniel*. This therefore the Apostle would prevent, and surprize before hand, and He does it by laying this, as a first *Principle*, *That All, and every Prophecy of Scripture is not of Private Interpretation*; If it were so, it were indeed vain to *Take Heed* to it, as to a *Light shining in a dark place*, for then it would be as dark, as the *dark place* it self; A *Prophecy* of the *Kingdom*, that cannot be *Interpreted*, can no way enlighten the *Dark* State of the Non-appearance of the *Kingdom*: But the Apostle assuring, the *Sure word of Prophecy* is not *Private*, Secret, Apart, but of an Open, Free *Interpretation*, is full to the Purpose of *Taking Heed*, or *Giving Attendance* to it, as to such a *Light*.

And then the Apostles following words evince the same Thing; *Prophecy came not of old Time by the will of Man*; But *Holy Men of God* spake, as they were Φερόμενοι, *Carried*, *Moved*, *Inspired* by the Holy Spirit, as is further to be Explain'd: Now this comes as a Reason of what had been said before, as is manifest by the Particle *For*; And it is, indeed, a great Reason, why no *Prophecy* of *Sceipture* should be of a *private Interpretation*; because it was given, as shall be shewn, from the *Publick Spirit*, and not from a *Private Spirit*, as every Created Human Spirit is.

But if we understand the word us'd for *Interpretation*, to signify either *Illapse*, or *Inspiration*, these following words would be only words of Amplification, and not of Proof; and to be Interpreted as the opposite to *Private*, by the Adversative *But*; and not Ratiocinative as the Causal Conjunction *For*, assures them to be. And the sense must run thus; No *Prophecy* of *Scripture* is of *Private Interpretation*; But *Holy* Men of *God spake*, *moved by the Holy Spirit*; and if any one should put in *For*, after *Inspiration*; or *Illapse*

lapse suppos'd in place of *Interpretation*; It is as if the Apostle had said, It is not of *private Inspiration*, and therefore of *Divine*; For there can be no opposite to *Private*, but *Divine* in the Apostles sense, and therefore it is not of *private Inspiration*; Because, or, For, *Holy men* were not *Privately*, but *Divinely Inspired*; which is Amplification, and not Probation: But if we take, as on all Accounts we ought, the word to be *Interpretation*, the *For*, comes in most justly, as introducing a Great Reason, Why *Prophecy* cannot be of *private Interpretation*, because it is of *publick Inspiration*, as shall be shewn; How strong a Reason is this!

Now seeing Probation, or Proof, makes a Discourse stronger than Amplification only; If there be any doubt concerning a word, Whether This or That? That ought to be preferred, which makes the Sacred Text more Sinewy and strong, and so does the word *Interpretation* here: And seeing there is so much for that word, and nothing against it, it ought to be acquiesced in by All, as offering so great a Truth; That we ought as in Hearing, so in Preaching, to give the sense of *Prophecy*; as it is said of *Ezra* and the other *Levites*, and the People under them, *Nehem* 8. 7. *They gave the sense of the Law*, and *Caused the People to understand*, the *Reading*, or *Preaching*; that is, the inward sense of it, and not only the Syllabical Reading lost in *Babylon*; as some may suppose; For that is beneath the Holy Spirits notice: And thus ought *Prophetical Scripture* to be Administred; Because it is not of *private Interpretation*. It, and the Time of it, ought to be opened, and explained, All and every part in all its Divine senses.

But that, further yet, This point of *Interpretation* may be settled, and secured, and not only so, but highly illustrated; I will endeavour to clear, that the Grand Importance of the Context, nay of this whole Epistle, is Adjusted and Prepared to Assure, That *Prophecy of Scripture* is not of a *Private Interpretation* in that greatest Point of *Prophecy*, of the *Kingdom* of our *Lord Jesus Christ*, and the Time of it; That *Mystery of God to be Fulfilled*, *Evangelized* by *All his Prophets*, that *Restitution of All Things* in that *Kingdom spoken of by All the Prophets, since the World began*: Now of this *Kingdom*, and the Time of it, The Apostles Affirmation, The *Prophecies* of *Scripture* are not of any *private Interpretation*, when and in what they speak of it, hath the chief, and most eminent place; And therefore the Discourse upon so great a Scripture, so levelled, and prepared (as I may say) to all intents and purposes, for the Justification of search into *Prophecy*, concerning the

the *Kingdom of Christ*, and what, or what *manner of Time*, the Spirit of God hath signified, is, indeed, a *Magna Charta* for *Interpretation* of it.

Now then, the occasion of all the Context, is the mention of the *Abundant Entrance* into the *Kingdom of our Lord and Saviour Jesus Christ*, and That, an *Everlasting Kingdom*: Now of this *Kingdom* there is a Twofold state; That which is now at present and by way of preparation, or the *Ministration of an Entrance*; and concerning that, The Apostle says, They *were established* in the *present Truth*. 2. There is a Future State, and Glory of that *Kingdom*, which is that *Everlasting Kingdom*, and to which this *present Kingdom of Grace Ministers* an *Entrance*; and of this, saith the Apostle, *I will not be negligent to put you in remembrance.*

Upon this *Basis* or Foundation laid then, I will first give great Arguments, That through the whole Epistle, and particularly in this Context, the Apostle hath very great Relation to this *Kingdom*, and most particularly to the Time of it. 2. That the Context having so great Relation to this *Kingdom*, and particularly to the Time of it also, there is great Reason the Apostle should speak concerning the *Interpretation* of *Prophecy*, as the principal Point, and that *Inspiration* should Attend upon it; In the first Part I will give Arguments, First, That the *Kingdom* is intended; And then in the second place, for the *Time*, as intended also.

Argument 1. That which I have already said is most manifest; That the mention of the *Kingdom* of *Christ*, to which the Apostles Discourse before made haste, and to which the whole Epistle after issues, hath immediate Relation to this Context: For the Connexion and Coherence is so close and strict, that there is no dividing the one from the other; as will appear in the following Particulars. For,

2. The Apostle gives notice what *Kingdom of Christ* He had regard to, when He Styles it in *Remembrance* of that *Kingdom* Promised in *Daniel*, the *Everlasting Kingdom*, as it is there Styl'd, C. 7. an *Everlasting Dominion*, and a *Kingdom*, *that shall not be destroyed.*

3. In that so Emphatically, He gives the Title of *Saviour* to *Christ*; as the Apostle *Paul* joyns the appearance of the *Great God*, and our *Saviour Jesus Christ* together: For therein above All Christ is seen, and will be known to be the *Saviour*, Restoring All that was Ruined by the sin of the *First Adam.*

4. The

4. The great care the *Apostle* expresses, They should have that Kingdom in remembrance, although they were establish'd in the *present Truth*, that Ministers but an *entrance* into that *Kingdom*; as was intimated before.

5. The *Apostle*, as the *New-Testament* generally does, calling the *Kingdom of Christ* his *coming*, remembers the Admonition *Christ* gave him of his dying, or *putting off that Tabernacle* before he should so come; whereas the *Apostle* had an expectation of that *Kingdom* immediately, as they said; *Wilt thou at this time restore the Kingdom to Israel.*

6. The *Apostle* giving so full a Representation of the *Transfiguration*, which was it self an admirable *Landskip*, and a Model of it, gives it on purpose to foreshew it; the *Apostle* therefore gives it in Terms most expressive of the *Kingdom of Christ*, v. 16. to v. 19.

1. It is called the *Power* and *Coming of Christ*, and the word *Majesty* imports Royal Greatness, *v.* 16.

2. The sollemn Inauguration of *Christ* by the *Voice from* the *excellent glory*; *This is the beloved Son, in whom I am well pleased*; like unto that other so great Declaration of him, *Thou art my Son, this day have I begotten thee, when he set his Kingdom on his holy hill of Sion*, v. 18.

3. As the *New-Jerusalem*, the Palace of the Kingdom of *Christ* is an exceeding high and holy Mountain, so all this glory was on the holy Mountain.

4. In that the *Apostle* is so apprehensive, it might be suspected to be a *cunningly devised Table*, which Caution of the *Apostle* is indeed a great Key of this whole Discourse; and will lead us into the reason of this Context as shall appear after.

5. In that the *Apostle* passes so immediately from the *Transfiguration*, to the *sure Word of Prophecy*, and to *prophecy shining as a light in a dark place*; by which two Characters put together, it manifestly appears the *Kingdom of Christ* intended is neither the *Kingdom of Grace*, the Spiritual Kingdom, the Gospel of Grace, as we generally speak; nor the *Kingdom of Eternity*; not the *Kingdom of Grace*; because not only Prophecy looks to things to come, if still in *Prophecy*, and to be fulfilled; but also if it should be suppos'd: That *Prophecy shin'd* in that *Kingdom of Grace*, and of the *Gospel* by the *Apostles* so Illustrious Ministry; that could be by no means called a *dark*, or squalid or *foul place*: For it was the Glorioustest State of the *Kingdom*, and of *Prophecy* fulfill'd in

it, that had been ever before, or hath been since, or that shall be, till that very *Everlasting Kingdom of Christ* come into its succession; then it could not be the *Kingdom of Eternity*, For the *Kingdom* of *Eternity* is not the manifestation of *Prophecy*, but one of the plainest and most Fundamental Doctrines of the *Gospel*, and of *Christianity*.

I come therefore to the second thing; that this *Epistle* of the *Apostle Peter* is adjusted to, and that is, to the shewing the time of the *Kingdom*; for which I give these Arguments.

1. That the *Apostle* calls it the *Everlasting Kingdom*; by which, as was before intimated, he refers to *Daniel's Prophecy* of that *Everlasting Kingdom* and *Dominion*, *Dan.* 7. 27. which is postpon'd to four *Kingdoms* and *Monarchies*, the last of which was then in course, when the *Apostle* wrote this; and to the last state of which, *viz.* the *Feet of Iron and Clay*, and the *ten Horns*, and a little one chief of the *Ten*, there was an allowance of *Time*, *Times* and *Half a Time*, before the *Kingdom of Christ* could come into its Succession.

2. The *Apostle* by saying, *The sure word of prophecy shines as a light in a dark place*, intimates, it foretels the time of that glorious *Kingdom*; how could it shine so effectually, as to *enlighten the dark place*, if it gave no Knowledge, when *Prophecy* should be fulfill'd. For that *Prophecy* does not pass immediately into effect, made the space between the appearance of *Christ* in *Flesh* and in *Glory dark*: and therefore the *light* of *Prophecy* gives us a direction upon the Time, when the effect of *Prophecy* shall be, the hope and assurance of which Enlightens.

3. The *Apostle* according to other *Scriptures*, distinguishes between the *day dawning*, and the *Day-Star arising*; one signifying the succession of the *Kingdom of Christ*; the other the glory of that *Kingdom*. So the *Mystery* of God is to be fulfilled in the days of the *Seventh Angel*, and then Christ appears in his Glory. So the *Apostle* distinguishes between *Christ blasting* the *man of sin* with the *Breath of his Mouth*; which is by the mighty power of the *Everlasting Gospel*, and then utterly consuming and annihilating Him, with the *Brightness of his Coming*, or *Appearance*.

4. The *Apostle* describes the *Apostacy* that should so long delay the *Kingdom of Christ* in *mystical* Terms, under the *shade* of *Nicolaitism*, and *Gnosticism*, so fit to type out the *Idolatry*, impurity of *Manners*,

Manners, and all the *Abominableneſſes* of the *Antichriſtian* State; of which *Antichriſt*, the *little Horn* in *Daniel*, whoſe repreſentation *Daniel* gave, as thinking to *change Times* and *Laws*, until the time *of the Kingdom of Chriſt*; Now of this very *changing Times* and *Laws*, is the Second Chapter of this *Epiſtle* a delineation and moſt *prophetically*, and at greateſt advantage after the mention of *Prophecy*, it is given.

5. His Third Chapter moſt plainly and expreſly refers to *Time*; for he anſwers not as ſome think, the *Atheiſts*, but the *Antichriſtians* Objection, thoſe great *Burleſquers* of Chriſtianity into Fables; called therefore Scoffers; who ſay, That all things from the *Flood* having continued as they were, there is no ſuch change as of the *Kingdom of Chriſt* to be expected; and ſo all that which concerns the *Kingdom of Chriſt* hath paſſed with them for *Millenarian Hereſie*. The *Apoſtle* hath therefore laid down the Rule and Standard of Time, accounting the Six-days of Creation, each as at a Thouſand Years; and in the Evening, or as between the two Evenings of the ſixth *Millenary* begins the *Sabbatical Milenary*, or the *Seventh Thouſand*; which is with the *Lord*; that is, with relation to the Lord, or the Lord Jeſus Chriſt, in relation to his *Kingdom*; but as one day, often called the *Day of Judgment*, and that *Sabbath Day*; in which Saying of the *Apoſtle*, That a *Thouſand Years is as one Day*; there is a manifeſt foreſight of the Divine Spirit, what it would make known by *John*, even that number'd, exactly Numbered Time of a *Thouſand years*; which the *Apoſtle Peter* affirm'd to be with the Lord, *viz.* as Time deſigned, and ſet out to the Lord as *his own Times That one Day*.

Now as this view of this Epiſtle gives us a clear apprehenſion, how full to the purpoſe of *Prophetical Scripture*, this Epiſtle is written, how it ſimpathizes, and is contemporate with the whole Scope and Spirit of it; ſo the Words and Senſe of *Interpretation* is exactly fitted to all, and no other can fit it.

For there were two things, all the *Hebrews*, both unbelieving, and believers, were fully agreed in.

1. That the *Prophecies* of *Scripture* were of *Divine Inſpiration*; that *Prophecy* of *Scripture* came not by the *will of man*, but was from the *Holy Spirit*: This the Believing, and Unbelieving *Jews* were both moſt zealous of.

2. That

2. That *Messiah* had a *Kingdom* assured to him in the *Prophesies* of Scripture: This even the Unbelieving *Jews* were all in highest expectation of at that very time; and the Believing *Jews* also were earnestly at that time in expectation of.

To these the Apostle therefore cannot be supposed to direct the force of his Discourse.

But that Jesus Christ was not to be owned as the true *Messiah*, the *Son of God*, and the *King of Israel*; notwithstanding his Kingdom did not immediately appear; was a Point the Unbelieving *Jews* are to this day scandalized at, even to their rejection of Christ the *True Messiah*; and the Christian *Hebrews* were very tender in. Therefore that Jesus Christ was the *True* Messiah, and that great Prince, the Apostle gave first the proof of the *Transfiguration*, as hath been shewn: And that he with *James* and *John* were Eye and Ear-Witnesses; Three Witnesses; in the Mouths of whom it was establish'd, and no *Cunningly devised Fable*, to shift off the Scandal of the mean Appearance of our Lord, in the days of his *Flesh*. But, saith the Apostle, *We have a more sure word of Prophecy*, as hath been opened; to which you *do well to take heed*.

But the Objection still remains; That the *Prophecys* run all upon a *Glorious Kingdom of Messiah* at that time to appear, as the Unbelieving *Jews* thought; and therefore the *Scribes*, *Pharisees*, *Chief-Priests*, *Elders*, their whole Sanhedrim determin'd against him with a high hand, that he was a Deceiver. The asserting therefore the Divine *Inspiration* of *Prophecy* could not be to the main purpose; but that it is not of *Private Interpretation*, but that serious Christians may find the sense and meaning of it, and that it is not within the Enclosure or Embarasse of any Sanhedrim, Council, or Infallible Breast; This is indeed highly to the purpose; and that according to the Sense and Meaning of the *Divine Spirit* in it; one part compared with another, by the Assistances of the same Spirit; it would appear, that as *Daniel's* Seventy Weeks brought down Time to its fulness, *viz.* at the *Death*, *Resurrection*, and *Ascention of Christ*, that a *dark place*, or Interval of delay and patience, for that Kingdom must needs be for a long space, but that yet that all Takers heed to prophecy *Prophecy* leads through *the dark place*, with the Illumination of that Course of Time, and how long it shall be until the *dawning of the day*, *and the shining of the day Star* into the hearts of all

all his Saints, by the glorious appearance of Christ, and in the fulneſs of times, or all Times.

Now all this is very evidently to a great and admirable end, purpoſe and effect in the Apoſtle's Diſcourſe in this Context and whole Epiſtle, *viz.* to ſettle the hearts of the Believing *Hebrews*, and of all Chriſtians in the comfortable Expectations of that *Kingdom*, in the midſt of the greateſt Darkneſs of the worſt Times; and it is with the greateſt Wiſdom of the *Divine Spirit* of *Prophecy*, that at this very Advantage the Apoſtle goes on to ſet out this Apoſtacy, at this very Joint of Diſcourſe of the *dark place*, which that very *Apoſtacy* was to create; and at naming of *prophecy*; and tells them, that there ſhall be falſe Prophets among *Chriſtians*, as there were among the People of *Iſrael* of old: (So the Apoſtle *John* in the *Revelations* joins the *Antichriſtian Beaſt*, and *Falſe Prophet*) in ſeveral Particulars oppoſite to the Apoſtles Doctrine, concerning *Prophecy* and *Interpretation* of Scripture, wherein they have *Antichriſtianiz'd*, as the *Phariſes* at that time had Prevaricated.

1. In that inſolent Pretence to *Infallibility* of *Interpretation* by a *Pope* and *Council*; and their *Clergy* would engroſs *Interpretation*, and the *Power* of *Interpreting Scripture*, as their own Propriety, Right and Dominion.

2. In their Locking up Scripture from the people, under this very Pretence; They cannot interpret, nor have right to interpret it; ſo they cannot *attend to the ſure word of prophecy*, as they are commended here for doing.

3. In their peculiar Enmity to the ſearching the *Prophecy* of Scripture, and denying even to the moſt Learned to intermeddle with it, ſeeing their own Condemnation in it; contrary to the Apoſtle's moſt peculiar Commendation of thoſe, who give heed to Prophecy.

4. In their ſetting up *Tradition*, a thing dependent wholly on Human Will above Scripture; whereas the Apoſtle commends Scripture and its *Prophecy*, that it came not by the Will of man, but by the Spirit.

5. In their allowing to their own *Votaries* the Credit and Honour of their pretended *Inſpirations* above the Cloſe attendance to *Scripture Prophecy*, and its *Interpretation*; which the *Apoſtle* hath here ſo recommended to every *Chriſtian*, and without the leaſt ſignification of *Inſpiration* Given to All; and his plain making former *Scripture* the Teſt of All following.

6. By exalting their Fabulous *Legendary* Miracles above *Scripture*, or the *Prophecies*; notwithstanding even to the *Transfiguration*, The Apostle prefers the *sure Word of Prophecy*; Although That was no *Cunning devised Fable*, and of so great an Excellency; by which the *Apostle* seems *prophetically* to Glance most severely upon those *Cunningly Devised Fables*, that should arise in the *Christian Profession*.

7. The *Apostle*, Foretelling those *Scoffers in the last days*, who should set up the Mock *Fifth*-Monarchy; so earnestly recommends the *Words* of the *Prophets*, and the *Commandments* of the *Apostles* of the *Lord* and *Saviour*, the Great *Messiah*, and *Jesus*; whereby he hath also given a very damning Predictory Admonition of the Grand *Antichristian* Apostacy.

Now in all these, it may be said to those *Antichristians*, as it was to the *Jews*, and their *Rulers* of old; while they read these *Scriptures*, and the *Prophecys* of *Scripture* in their own way, they not understanding the Voices of the *Prophets*, are most justly condemned in *fulfilling* them. For thus ought the *Antichristian* Apostacy to do, though most wickedly they do so, that these *Scripture Prophecys* may be *fulfilled*.

All that hath now been spoken being by way of *premisal* and *preparation*, I lay down these *Propositions*;

1. That *Scripture Prophecy* is given by God, for a Light that must shine in the dark place of the *Antichristian Apostacy*, till the end of which the *Kingdom* of *Christ* is in delay.

2. Christians do well to take heed to it, as so shining, and giving the time, when the day of that *Kingdom shall dawn*, and the day Star of it shine into the hearts of all Saints.

3. Such heed cannot be given, except there be a Right given to Christians, and a power of interpreting *Scripture Prophecies*.

4. It is a First Principle to Christians, of the Apostle's setting and fixing; that all and every *Prophecy* of *Scripture*, and particularly of Time relating to the *Kingdom of Christ* is Open and Free, and not a Private Record, or of any way an Enclos'd, Impropriated, or Appropriated Interpretation.

For the more clear and illustrious arguing the Grand Proposition; That all, and every *Prophecy* of *Scripture* is not of a *private*

vate or *secret*, but of an open, free, and publick *Interpretation*; I will first proceed by direct and down right proof and Argument, that of all *Scripture*, except that which lays down the Truths, precisely, and absolutely necessary to Salvarion: *The Prophecy of Scripture is in its Interpretation, most Free, open,* and most *certain.*

I will in the second place give Answers to the great Objections against this Proposition so prov'd.

I will in the Third Place consider what Standards according to Reason and *Scripture*-understanding may be given, whereby we may judge whether any one hath given a true *Interpretation* of *Scripture Prophecy, viz.* whereby the person giving such Interpretations, may know himself he hath given such true *Interpretations;* and whereby Any other may judge of it, and find it so.

In the Fourth Place, I will draw out in most publick view, the Evidences I my self have within my self, and have offered to others, that I have given a True Interpretation of *Scripture Prophecy.*

All this I will do with most particular relation to *prophetical numbers* of *Time.*

I will Super-add a Judgment upon the state of Time Intermedious from hence to the *Kingdom of Christ*; and shew, that the *Kingdom of Christ* shall be very sudden, and as Lightning: And this I shall do by way of retractation, and correction of Any thing wherein I have err'd in this matter; and what will be as an Answer of an Objection, that Glories in the present appearance of Things to Sense, as if no such Kingdom were near.

I will recollect the whole in some very Brief Reflections for the settlement of the Judgment and practice, in relation to *Scripture Prophecy*, concerning Time.

I begin with the First; The arguing the Proposition, which shall insist upon these Four Heads, or Topicks.

1. I argue from the Infinite Ability of the Divine Spirit, so to give *Prophecy*, that the Interpretation may be Free and Publick.

2. I argue from the necessity; That whatever is written with sense, and coherence of the things written, and with the Harmony of Truth, if the parts of such Discourses are diligently compar'd, and sagaciously intermedled with by persons separating

ting themselves thereunto, a certain *Interpretation* must needs fly out to them.

3. I argue from the gracious Assistances and Promises that the *Holy Spirit* will as the *Spirit of Truth lead into all Truth, shewing things that are to come*; and give *the key of knowledge*, leading into the Secrets of Prophecy; even wherein our *Dulness* and *Slowness of Heart* makes them so, notwithstanding the Provision of the Spirit for their *Interpretation*.

Argument I. The Divine Spirit hath an Infinite and Infallible Prescience of things that are to come to pass; '*Known to him are the Works of God from the very Foundation of the World* to the end of it, with every particular Accident to the very least Circumstance; and therefore he can foretell all things, as clearly as he pleases; and so that they may be interpreted and understood.

He searcheth *all things*, even the *deep things of God*, whose *Counsels of old are faithfulness and truth*; who calleth the End from the Beginning, and can declare it; For he worketh all things after the Counsel of his own Will, which Will he *knew from Eternity* within himself.

This Prescience of the Divine Spirit is acknowledg'd by All Christians, except some few who least deserve the Name of Christians, who deny the Actual Determinations of Free, or what we call Fortuitous Agents, to be *Scibilia*, or Knowable.

I make not therefore here any dispute concerning the High Mystery of the Supreme Prescience; how, or in what manner God foreknew, when the things fore known depend on causes acting so freely, that what they will choose, seems impossible to be known before hand; or so fortuitously, that if it could be foreseen how they would be cast, the Fortuitousness seems destroyed: But that God does foreknow, I take for granted, even as it is much the more generally agreed; and in several greatest Instances of each kind, it is most evident and undeniable in Scripture, God hath foretold the Events of each sort; God magnifies his own Divinity; and challenges all False Names of Deity upon this very Point: For thus he says, '*Declare to us things to come, that we may know you are Gods*, Isa. 43. 23. And as he foresees, and fore-knows with infinite clearness and perspicuity; even so he is able, according to the nature of *Prophetick Language*, which he hath constituted and fram'd, taking the Example from none, but giving it to all.

He

——— to Expreſs all things Prophetically.

He employs the true Laws of ſpeaking Prophetically, and *ſhewing things to come*; he knows by his own Wiſdom, ſo to govern the ſpeaking of his Servants the *Prophets*, that *prophetical things may be compar'd with prophetical*: *Prophetical things in the Old-Teſtament, with prophetical things in the New*: Even as he hath taken care in all Spiritual Things in General, as the Apoſtle ſhews at large, 1 *Cor.* c. 2. That they may be ſo expreſs'd, that Spiritual things may be compar'd with Spiritual; Even ſo that *Prophetical Emblems*, *Figures*, *Iconiſms*, *Types*, *Numbers of Time* in the *Old* and *New-Teſtament* may be compar'd and co-ordinated one with another; that They as face to face, or as Tally to Tally may anſwer and agree, the one to the other; and may not be of any ſuch private Interpretation, as not to be ſearch'd into, or underſtood. He alſo foreſaw there would be, and took care there ſhould be Monuments of clear, undoubted, and Univerſal Hiſtory, to correſpond with *Prophecy*, as Teſtimonies of a mighty and powerful providence, that ſhould ratifie it by event; and that there ſhould be among all Nations in their *Hiſtorical Records* witneſſes thereunto.

Nay, beyond this, by the Infiniteneſs of the Divine Foreſight, the *Holy Spirit* hath choſen out ſuch Words, as ſhould themſelves give great Light and Confirmation in the Explanation of Prophecy by their own Light; by falling in with the Words, made uſe of in the time of Events coming to paſs. For the *Holy Spirit* having a certain Foreſight of the Words that ſhould be at any time in general uſe, could point to them many Ages before, for his own ſervice in *Prophecy*; and being ſo pointed to, and coming ſo into uſe, they make a very conſiderable Character to diſtinguiſh both Times, and their juſt place in *Prophecy*. In the ſame manner the *Holy Spirit* foreknew, what celebrated Rule or Number there would be found neceſſary in any Age for the Adjuſtment and Menſuration of time to ſuch purpoſes, as he had to remark upon in his *Prophetical* Frame; and when he is pleas'd to make any Alluſion to it, it is of ſingular uſe to the Explication and aſſurance of *Prophetical Time*, and whereabout in Time we are, by concerting one with another, *viz.* One ſuch Note in *Hiſtory*, and Event with ſuch its correſpondent Note in *Prophecy*; many particulars in each ſort of theſe ſhall after be remarked, and they'll plainly ſhew, that *Prophecy* was not intended, nor deſign'd for ſecrecy, and reſerve from All *Interpretation*.

Now in all these Particulars I use the Word Foreknew, or Foresaw; to avoid any dispute on the Word Fore-ordered, which else I altogether prefer.

God therefore in scorn to the Dark *Oracles* of the Devil, as well as to the Black Dens and Caves, out of which he gave them, says thus; *Esay* 45. 19. *I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, seek ye my face in vain*, *viz.* my Counsel and Will in Prophecy, as they that seek to the *Idols* of the *Heathen*; *For I the Lord speak Righteousness, I declare the things that are Right*; *Right* in Regard of Infinite Understanding and Fore-knowledg of all Events; I speak Things *That are All plain to him that Understandeth, and Right to them that find Knowledg.*

It cannot be supposed, that the Divine Spirit can have any necessity upon him to speak Darkly, or Ambiguously concerning things to come, if he please to speak at all of them; as undoubtedly he hath been pleased to speak of them; or that in that Regard *Prophecy* of Scripture should be of any reserv'd, or secret *Interpretation*; For all things, however to come, are so *Open* and *Naked* before him, with whom we have to do, that he need not *Darken Counsel by words without Knowledg, either, as they do, who know not Themselves*, nor *Understand*; and so cannot beget Knowledg in others; Or that would deceive; For he knows All, so as to speak plainly, clearly, certainly, concerning Them; He understands them fully, the certainty of their coming to pass: He is neither Nescient, nor Doubtful concerning any Thing, or the Manner, or the Time of its comming to pass; and therefore, how long soever he speaks of them before hand, yet he needs not so to speak, as to hide himself in his *Prophecy* concerning Them, or seek Subter-fuges, or Ambi Dextrous expressions concerning Them any more, nor so much as any Other He, that looks most downright on things present; For as *Darkness* and *Light* are *all one to the Father of Lights*, so *Yesterday* and *to Day* are all one to him, who *Inhabits Eternity*, and *who is without any Variation*, or *Shaddow of Turning.*

All these Things are so undoubtedly certain, so Universally Agreed, and Acknowledg'd, that altho they themselves make a High Argument in this point; yet They need no Proof, but Require only to be Magnified, Displayed, and Illustrated.

Argum. 2. Any Author, or Writer that can Write Sense, and who does indeed Write Sense, and Writes with some Large-

Largeneſs, and Diffuſiveneſs of that his Senſe, and does declare He would be Heard, and Read; and would have the Minds that have Wiſdom, Exerciſe themſelves upon what is Written; let him wrap up his Mind, and Senſe in ſuch Figures, that none but the Wiſe, and Conſidering ſhould find out his meaning, and let it but be, that he accordingly hath Framed his Diſcourſe; whenever ſuch a Writer gives out, and makes publick ſuch a Writing; he thereby puts it under the Dominion of every One, that is Wiſe and Sagacious, and who will allow the Time, and Thought, that is neceſſary to make ſuch Obſervation and Compare of the Hints, and Remarks that cannot be Avoided in Rational and Coherent Diſcourſe; however Involv'd in Symbols and Figures; by which the Senſe and Meaning may be Underſtood, and Found out.

But now it is on one ſide moſt True, that None, as the Divine Spirit can Write Higheſt Truth, and of Stupendious Significancy, and Coherence; and yet Veil, and Hide it ſo, as that it ſhould be impoſſible to find it out, but remain perfect *Myſtery*, till the time of Revealing it ſhould come; if he pleaſed ſo to have it; But then on the other hand, none, as he can Write in Figures, and under Veils, and yet ſo mix the Lights, and the Shades, if he pleaſe to have it ſo; that the *Minds*, that *have Wiſdom* ſhall find Light Ariſing, and Springing out in *Taking heed to the ſure Word of Prophecy*: And if They are Inclin'd and ſtirr'd up, *to ſeparate Themſelves to Intermiddle with this Wiſdom*, it cannot be, but they muſt make great Diſcoveries; If they faithfully attend and lay the parts one to another, and it be the will of that *Holy Spirit* of *Prophecy*, they ſhould do ſo.

Now that it is his Pleaſure, They ſhould do ſo, is made known by the very Writing, and Publication of *Prophecy*, and no Prohibition of Searching it; as alſo by the obligation, that lies upon all, when he Writes to obſerve, and underſtand. (This is due in Meaſure to every Intelligent, and Worthy Writer, but without Meaſure to his, the Spirits Writing) It is known to be his pleaſure; Becauſe there is a General Command to *Search the Scripture*; Becauſe *All Scripture* is given by *Inſpiration of God*, and is *Profitable*, and there is no Interdict upon *Prophecy* as to the ſearch, nor Limitation, as to the Profitableneſs; It is known to be his pleaſure concerning *Prophecy*, becauſe it is ſaid by our Lord with Relation to the *Prophecy* of *Daniel*; *Let him that readeth Underſtand*; Becauſe the Apoſtle *Peter* hath ſaid of the *more ſure word of Prophecy*, *yee do well in Taking heed to it*; *becauſe it is written*

written, as in Golden Letters on the Portal of the *Revelation*; *Blessed is he that Readeth, and they that hear the words of the Prophecy of this Book*; which must needs imply with Understanding; Because it is the *Epiphonema*, the Burden of every Epistle of it; *He that hath an Ear, let him hear.*

And if it be thus, then all the Locking up the Mind of the *Holy Spirit of Prophecy* is, that he may reserve the Secrets of it for the peculiar Friends (I say not of his *word* in general) but of his *Prophetick Word*; and that they may whet up the sharpest Exercise of their Powers of Understanding to find the Golden Taches, and Couplings; and one Part of *Prophecy* may be joyn'd to Another, and the whole peice be under view in all its Frame, and Contexture.

As soon as ever therefore, the Holy Spirit hath once Publish'd, and Expos'd his *Prophetic* Writings, and thereby, and therein Affix'd them to the *Pillars* of the *Temple*; They are by his Grace made the Right of his Servants to search into, and to Understand: For they then cease to be the *Secret Things* that *Belong to God*; But they being *Reveal'd*, become those that *Belong to us, and to our Children*; we enter into that Priviledg of the *Israel of God*, *To us belong the Oracles of God*; every servant of God, that hath his *Heart stirred up*, hath very good Right to search, and his search is no Sacriledg, nor shall be imputed to him, as Curiosity, or presumption; It is his Right to Search, even as among Men, it is no Violation to Inquire into the Sense of any Author, offering himself to the Publick; and there is greater Encouragement in *Searching the sure Word of Prophecy* than in Searching any other Author, or Writing, as is next to be spoken.

Argum. 3. I Argue from the Infinite Grace of the Divine Spirit, that as he hath Given to Man a searching Mind after all Knowledg, so he would not give any part of Scripture, as a Torment of wise Inquisitive Persons, but give the *Key* of *Knowledg* to Them; and that he will, as the *Spirit of Truth so Lead into All Truth, and shew his Servants Things to Come*, with such Uprightness, Faithfulness, and Sincerity; that there shall be no more Secrety, or privacy in the Interpretation of *Prophecy*, than is necessary according to the Law, He knows Just, and Due; and which he hath himself weigh'd out, as so Just, and Due to *Prophetick Oracles*; even as in All other parts of Scripture, he hath in Infinite Wisdom, *as he weighed out the Mountains in Scales*, and *the Hills in a Ballance*, so proportion'd to every point of

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Scripture-Truth its Exact measure of clearneſs of *Revelation*, and ſo conſequently of *Interpretation*; the moſt neceſſary are the moſt plain; and yet there are Truths of the Grace of God freely *Juſtifying*, and Accepting ſinners in Chriſt, that call for the moſt Quicken'd, and Awaken'd Faculties, for the *Interpretation* of them; as alſo concerning the inward Operations of the Grace of God in the Hearts of Men; and yet in all Theſe, and ſuch as Theſe, *The Holy Spirit* hath Wiſely, and Holyly Given out his Oracles in a moſt Righteous Scale, between the Excellency of the Truth he Reveals, and the Exerciſe he knows neceſſary to the Mind of Man in Searching out the *Interpretation*; and ſo hath made the Manifeſtation more Ligtſome, or Requiring Cloſer Attendance; And thus in *Prophecy* according to the Vehemency of Search and Enquiry he hath thought fit, he hath Diſpenſed. This doth not make it yet *Private Interpretation*; becauſe there are ſuch Lines of Communication between part, and part, *Emblem* and *Emblem*, *number* of *Time*, and *number* of *Time*; between words in *Prophecy*, and words uſed in the *Time* of *Prophecy* Fullfill'd; between Rules of Time in *Prophecy* and celebrated Rules of Time among Men in *Prophecy* Fulfill'd; between *Prophecy*, and *Univerſal Hiſtory*, that all may be made Plain.

But beyond All this, *Interpretation* of *Prophecy* is not *Private*, becauſe *The Spirit of Prophecy*, who Knowes it, becauſe he gave it; Even that *Bleſſed Publick Spirit of Wiſdom, Truth, Scripture, is preſent to Aſſiſt his Servants*, Searching into *Prophecy*; Leading them into the *Treaſures* of it: Springing Thoughts into them all of the Sudden; *Bringing* Things to their *Remembrance*, that elſe would not have come there; and ſo Enabling them to Match, and Enterweave All thoſe Forementiond Indentings one with another; and thereby raiſing in them Aſſurances, equal to Demonſtration.

He alſo foreſaw, what Humble Enquirers into theſe Things he would ſtir up and Aſſiſt in every Time, and what meaſures of Aſſiſtance he would Allow them; And yet, this does not make *Interpretation Private* to ſuch perſons apart, becauſe ſuch Acceſſes to All the Means of Interpretation, and to thoſe Aſſiſtances of the Spirit are free and open to one, as well as another; and what is given in *Interpretation* to any one, ought to be freely Communicated, and in the Reaſons and Grounds of it, It lies open to All: And they who are thus Aſſiſted, are not Aſſiſted for Themſelves only, but as *Lights ſet on an hill*, that they may not be *Hid*.

Now this Assistance of that Blessed Spirit, as a Spirit Graciously present to the *Searchers* into *Prophecy*, is an Encouragement beyond what any Author in the World can give to them, who search into their Writings; For who as he, can be so always present to the Minds, and Understandings of Those, who Read, and Meditate upon them? Who, as he can Recompense the Love Reverence and Diligence of those, who wait upon Him? Who can, as he Prompt to Them, summon to their Memory; keep them in Doubt, and so urge them to further Enquiries, refresh their Researches, and so make Things further known to Them? so settle, confirm, and assure Them, that they may know the Certainty of the Words of Truth?

This is an undeniable Priviledg, and Ground of Hope to All, who set Themselves by Prayer, Desire and Humble Endeavours to Search, and so seek out the Misteries of Wisdom to be found out in the *Book of Prophecy*; why then should it be Thought a Hopeless Undertaking, or an *Incredible Thing* that any one should be so Assisted, that doth Humbly Profess, he hath so waited upon God in his Word? Or that *That Key of Prophetical Knowledg* should be vouchsafed to such a one, when so gracious Assistances are Promised from and by the Divine Spirit, the *Publick Spirit of Prophecy*, and its *Interpretation*?

Now All this I have Discoursed in General, I would particularly Argue concerning *Prophetick Time*, and by an Argument most peculiar to it:

For not only in general, If *All and Every Prophecy* be Constituted of a not *private Interpretation*, then not *Prophecies* by Numbers defining Time to the *Kingdom of Christ*; For as hath been said, if *All Scripture*, as the Apostle *Paul* says, be of *Divine Inspiration*, Then *Prophecy*; So if All *Prophecy* be not of *Private Interpretation*, then not that very particular Part of *Prophecy*, which Defines Time; And as *Prophecy* is so excellent a part of *Scripture*, so the Numbers Defining Time are an excellent part of *Prophecy*, and therefore cannot be of *private Interpretation*, if Prophecy be not so; For every General includes all, especially chiefest Particulars.

But I shall further Argue with a Peculiar Respect to the *Prophetick Numbers of Time*, that they of any cannot be of *Private Interpretation*; For *Number*, *Weight* and *Measure* are Things of so great Exactness, that the whole Communication of the World Depends upon them; and Scripture puts upon them great Honour also, requiring above all, that they be Exact;

as

as the Rules of all Enter-Course; Now therefore when Scripture takes *Number* and *Measures* of Time into it self; if these are not well understood, how can they be such Standards of Enter-course? Seeing then Prophecy hath so many Numbers 2300 *Eves*, *Morns*; *Time*, *Times*, *Half a Time*; 1290 *Days*; 1335 *Days* in *Daniel*; 1260 *Days* with *Time*, *Times*, *Half a Time*, *Three Days* and an *Half*; and 42 *Months* 2 *Times* mentioned in the *Revel.* if these Numbers, that so evidently speak a Fitness for Calculation of Time with greatest Exactness; If these by a due Search and Compare one with another cannot be understood; what spaces of Time they Define, when they begin, and when they End; They of all the Points of *Prophecy*, tho they carry the Face, and Appearance of Greatest Significancy, yet would be indeed of all the most Insignificant. Now seeing an Insignificancy in the Highest Points of Signification can by no means be imputed to the Wise, and *Holy Spirit of Prophecy*; I conclude, that even these *Prophetick Numbers* in a peculiar, and Eminent Manner, may be understood, both what space of Time they Emensurate, or Line out to us, and also when they Begin, and when they End; and so I have finished the First Head of Discourse I proposed.

I come now therefore to the Second Head proposed, to give Answers to the great Objections, that are Levyed against this Proposition, *viz.* That All, and every *Prophecy of Scripture* is not of *Private*, or *Reserv'd*, but Publick, Free and open *Interpretation*.

Object. 1. If *Prophecy of Scripture* be of so Free, Pub'ick and Unreserv'd *Interpretation*, how comes it to pass, that so few have so much, as Attempted the Books of *Prophecy*, that Fore-tell Great Events, and the Times of Them? Yea, that Most judg it so Unpresumable an Undertaking, as to Reject all *Interpretations of Daniel*, and the *Revelation*, that Debate Things throughly to their utmost point and issue; and that search what, or what manner of Time is signified by the Spirit in them; or is more, than by way of ordinary Comment; as if they were the Performances of only Fanatical, and Imaginative Men; and upon the Evidence but of such an Endeavour, condemn them immediately as such.

Answ.

Anſ. Let God be True, and every Man a Lyar; Now God hath ſaid *Every Prophecy of Scripture* is ſo Deſcended, that it is not of *Private Interpretation*; that *they do well*, who attend to the Light of it, *ſhining as in a Dark place*, and ſo Enlightning it; if then it were Dark it ſelf, how ſhould it enlighten a *Dark Place*; for it would be Dark to Dark, which increaſes Darkneſs ſtill; whatſoever enlightens, muſt be it ſelf Light. This main Truth ought therefore at all times to remain Stable, and Firm.

The immediate Cauſe therefore of this ſo general prejudice againſt ſearch into *Prophecy*, however Coloured over with Modeſty and Reverence of Divine Myſteries, and ſecrets, into which Men pretend they would not Pry, are theſe.

1. There is ſo great a Darkneſs upon the preſent ſtate, that though the *Light Shines* in it, yet it, as *Darkneſs, comprehends not the Light of Prophecy ſhining* upon it.

2. Hence, as Men in the *Dark*, they are Afraid of every appearance of Difficulty; They ſay concerning All *Interpretation of Prophecy*, *There is a Lyon in the way*. It is as the Sons of *Anak* to them, that cannot be Encounter'd, and as the *Walls* that cannot be Scaled; ſo difficult and unintelligible is *Prophecy*, that it cannot be *Interpreted*; It is as a *Sealed Book*, the Learned cannot Read, becauſe Sealed; nor the unlearned, becauſe not *Learned*:

3. How many are they, who are afraid of the very Light it ſelf? what *Prophecy* Reveals, is ſo contrary to the State they are in, that they are, as the Expreſſion is in *Job*, upon all appearance of ſuch *Light*, as it were in the *Terrors of the ſhaddow of Death*; The Aſpect of *Prophecy* upon both the Civil and Eccleſiaſtick State of the preſent World is moſt Terrible, eſpecially, when it comes to the Determination of Time, as near: Thus the Lord makes Fooliſh the Wiſdom of the Wiſe, *&c. Eſay* 28. that they cannot endure it, and *ſo hate the Light*, and will not come to it, leaſt their State ſhould be Reproved and Shaken; and are Angry, that ſuch a Light ſhould be flaſhed in their Faces.

But theſe are only the next, or ſecond Cauſes, there is a higher judiciary Cauſe, that ſways Righteouſly, and Holily; and yet ſo, as *Permitting*, and leaving Men to themſelves; even this; That Becauſe men do not like to *attend to the ſure Word of Prophecy*, God gives them up to this Culpable Cauſe, and Reaſon, of all the *Injudiciouſneſſes* concerning the *meaning of Prophecy* and Prepoſſeſſions againſt the *Interpretation* of it, as if it were private, and Reſerv'd; and thus that his Wiſe, and Juſt purpoſe

ſhould

purpose should be fulfilled; that *the dark place* should be a *dark place still*, while *the Apostacy* should, according to *the Oath of Christ for Time, Times and half Time* continue; and till *the Day dawn*, and *the Day-Star arise in mens hearts*; and yet *no Encouragement, or Boldness* ministred to it, that it might continue so *Dark* without Great Sin. And indeed, though the faulty Cause of all this be the *not Receiving the Truth in the Love of it*; (on which God gives up the *Apostacy* to *strong Delusions, and to believe a Lye*;) and because of *the Few*, and *Small Things* he hath against his *Suffering Churches* of *Pergamus* and *Thyatyra*; and the *Sardian* State of *the Reformation*, that *hath a Name to Live*, and yet *is dead*; Upon all these Accounts *Prophecy* is so little understood; saving the Glimmerings of Light given by a very Few, and those very Little Acceptable Interpreters, that do inlighten, and shew by a Little, how this *dark place* would be inlightned by *taking heed to the Sure Word of Prophecy*. But I am about to say, if *Prophecy* were as Fully and Truly *Interpreted*, as the Publickness of its *Constitution* for *Interpretation*, would give Leave to; it would especially now so near the End, so inlighten *the dark place*, that there would be no *Room found* for the *Darkness of the Apostacy*, but it *would fly away* like *Shades of the Night* at the Morning Appearance. But as the Apostle says, *God hath concluded All under Sin*, so under *the Apostacy*, either in Full, as in *the Antichristian* World; or in Part, as in *the Reformation-Part*, that in his own Time he might *have mercy upon All*. Oh *the Heighth and Depth of the Riches* of both the *Wisdom* and *Knowledge of God! How unsearchable are his paths, and his ways past finding out! For of him and by him are all things, to him be glory for ever.*

2. The Disagreement among the *Interpreters of Prophecy*, and more particularly, the Great Mistakes they have fallen into in point of Time, seems a more *formidable Objection* against the Freeness and Publickness of the *Interpretation of Prophecy*; and most as to Time; For when Wise, Learned, Sagacious, and very Diligent, Zealous, and Holy Persons have set themselves to inquire, and find out the Mind of the *Spirit*, and have not found it, but have disagreed among themselves; and so *some* must be in mistakes; For they cannot differ, and all be in the Right; This is much more against *the Interpretation of* Prophecy, being not *private*, than if none had attempted: For were it not under Reserve, why have they not been more successful in finding, that have so tryed, and put themselves forth to the utmost therein.

Answ. 1. We ought to be very wary to urge either Mistakes or Differences of *Interpreters*, in *interpreting Prophecy of Scripture*, lest we shut our selves out of all *Interpretation of Scripture* in General; yea, even out of Great Points of Faith, and Truth of the Gospel; Because in all these there are Great Differences of Explication; and therefore Mistakes on some side: Should we therefore Reason, These are so Dark and Reserv'd as not to be medled with? This would be an high Dishonour to our Christian Profession; Let us much rather make our Attendances to *Reading* and *Meditation*, more Inward, Constant, Serious, Deep, Humble, with more earnest Supplications for Divine Assistance, and *Free Communications* of his Spirit, the Author of all Knowledg in the Truths making *wise to Salvation*, and so in *Interpretation of Prophecy*.

Answ. 2. Whensoever Any have fallen short, or are mistaken in the *Interpretation of Prophecy*, we must conclude there was a want of Due Attendance; and God Left even Good Men and his Servants so to themselves, that they have miss'd in what they have seem'd to themselves, or even to others, to have attain'd. But in the mean time nothihg is to be charg'd upon *Prophecy of Scripture*, or *the Nature* and *Constitution of it* as to *Interpretation*; as if it were dark and incertain, and we could ne're be sure whether we had it aright or not, so contrary to the Apostles Doctrine concerning it; For as no Weakness or Indisposition of the Eye, or Disadvantage in Avenues, or Entrances of Light, are to be charg'd on the Light it self; so none of the *Hallucinations*, or over-sights, or *Stumbles of the Interpreters of Prophecy*, are to be imputed so much to the *Difficulty of Interpretation of it*, as in it self; but to our Dullness of sight, or *hearing*, what *the Spirit* hath therein *said to the Churches*. Nor is any one therefore to be discouraged, but only cautioned, *not to be high minded*, but *to fear*; Even as the many Miscarriages in persons *seeking Eternal Happiness*, should not deter us from walking in the *way of Life*, but oblige us to do it with an *holy fear and trembling*, lest we should so much as *seem to fall short*.

Object. 3. It will be said, It is true, Nothing is to be laid to the charge of *Prophecy* it self, or to the *Constitution of it* for such *Interpretation*, as God intended for it. But it may hence be collected, God intended *Prophecies* should be kept secret, until either they shall be opened in such a glorious state of the Church, as is signified by

by the *Kingdom of Christ*, or till each *Prophecy* shall be fullfilled; or, at least, till as near the *Time of fullfilling*, as it was when *Daniel* by *Books understood* concerning the End of the Seventy Years Captivity.

Answ. 1. Nothing of what is mentioned in this *Objection* will satisfy what the *Apostle Peter* hath here affirmed; For that *Prophecy* should be a *Light shining in a dark place*, can by no means be accommodated to the *state of the Kingdom of Christ*: That could ne'r be styl'd by the *Apostle* a *dark place*; although it is most True, *Prophecy* shall lye open, as a Volume, most clearly and fully understood, in the Hall (as I may say) of that Palace of the *Kingdom*; but not as in a *dark place*, but as Light uniting with Light, unto perfect Brightness; Then it is the *Day* shall *dawn*, and the *Day-star shine* in the very *Hearts* of all the Servants of Christ, and the *Light of one Day be as the Light of seven.*

Nor can the *Apostles* sense be made good by *Prophecy* being understood, when fullfilled: For indeed the Disputes are as Great concerning the Time, at which *Prophecies*, that undonbtedly have been long ago *fullfilled*, were fullfilled as concerning *Prophecies* yet to be *fullfilled*. And though it may well be allowed, that there have been some Bruits and Noises of the Things foretold by *Prophecy*, that they were coming to pass at the time they did come to pass; yet there are Two Things evidently intended by the *Apostle* as the Great Scope and End of his Discourse, much to be considered by all that would find the Purpose of the Holy Spirit by him.

1. That there is one *Glorious Day*, and *Day-Star* to break out and *shine in the World*; which is the Great Point at which *Prophecy* aims, and into which it shall unite, as a Lesser *Light* with a Greater, and *more Glorious*: which is indeed the *Kingdom of Christ*, and to which the *Apostle* had respect, as is to be shewn throughout this *Epistle*. This is that Time of the *Restitution of All Things*, of which all the *Prophets* have spoken, *since the World began*, as that same *Apostle Peter* spoke, *Acts* 3.21. This is the *Mystery to be fulfilled*, as he hath spoken, or *Evangelized*, as Happiest Tydings, by *All his Servants the Prophets*: Rev. 10.7. *Prophecy* is therefore a *Light shining* till then, and guiding to the Time when it is to begin, and then falls in One with it, as the forenam'd Scriptures shew.

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2. There is a very particular *dark place*, that *Prophecy shines* as a *Light* in, till then; and it is indeed the whole Time from the *Delay of the Kingdom of Christ* at his *Resurrection* and *Ascension*, till it *dawns* and *rises* as a *Day-star*; but it is yet more particularly the Time and State of the *Apostacy*, which is as a *Smoak darkning the Air*, even the whole State of Christianity in the very *Heavens of it*. *Prophecy* shines therefore as a *Light in a dark place*, giving Assurance of, and shewing the Time of that Day; and *Day-Star dawning* upon the World; till it shall Illuminate into the very Heart, with its mighty Influences and Beams of Glory.

Object. 4. It is to be further urg'd, If the Time of this *Kingdom* and *Glory* be not generally known, and agreed upon, it can do but little Service for the Inlightning the *dark place of the Apostacy*; and that we do not find it hath been; and if *Prophecy* be not in its own Constitution of *private Interpretation*, yet if it hath Eventually proved so, how is the *Light* of it seen?

Answ. 1. It is very agreeable to the Wisdom and Glory of God, that the Fountains of Truth should be running, and the Lights of it shining, though the Streams and Rays are not received, nor have their kindly Effect; as the *Evangelist John* says, *The Light shineth in darkness*, though *the darkness comprehend it not. God left not himself without Witness among the Heathen*, though we know of Few who *received the Testimony*, Acts 14.17. How many have the Gospel-Light without its proper saving Effect!

Answ. 2. There hath been a strange Collineation, or Levelling, and Aiming of the Servants of God upon the Years of this Last Part of this *Seventeenth Century*, for the *Glory of Christ's Kingdom*; and besides some Later, a *Prophecy* found in the Study of *Justus Lipsius* transcrib'd into the Preface of Dr. *Mayer*, to the Volume of his *Interpretation* on the *Prophets Great and Small*, is perpendicular on the Year Ninety Eight, in such a Language as speaks Effects begun, and in their Course as at Ninety Seven, as shall Appear in a short Appendix to this Treatise.

But to All that hath been said, it may be added, in satisfaction of the Principal Objection; that supposes *Prophecy* hath not been understood till fulfilled. It is very plain, we cannot give a certain Account what Light God may have given his Servants into *Prophecy* in any Times. He gave *Noah* the Exact Time of an Hundred and Twenty Years before the *Flood*; to *Abraham* Four

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Hundred years from the Time of that *Oracle* to his *seed* Returning from the *Egyptian Nation*, after God had *Judg'd* them; Till which time They were under that oppression; According to which *Moses* very Probably thought, *His brethren would* have *understood*, *God* would *deliver his people* by his *hand*; Because it grew so near the time, and *Moses* was a person so signalized by God in his miraculous preservation, and his having the offer of being *called the Son of Pharoahs* daughter, and yet *Refusing* that Glittering Honour, as mark'd out by God for much Higher, *viz.* In the *deliverance* of his *People*, *with whom he Chose to suffer Affliction rather then to enjoy the pleasures of sin for a season.* Of all which I have no doubt, He had the notices from the four hundred years, He knew were Given to *Abraham*; *The Children of Issachar were men, that had Knowledge*, and *understanding of Times*, and *Knew* what *Israel ought to Do*; 1 *Chron.* 12. 32. And undoubtedly some *Oracular* Instructions they had Joyn'd with *Jacobs Prophecy*, by which they knew, *Judahs being a Royal Tribe*, and that the *Lyon* of the *Tribe* was the *Emblem* of it, even till Christ, the *Lyon* indeed of it; and they Collected *Davids* Royalty should then begin; *Daniel understood by Books*, not onely the *Book* of the *Prophet Jeremy*; But (as we may very Reasonably suppose) by the *Books* of other Servants of God, that Kept, or Searched Records of Times, according to *Jeremies Prophecy*; I doubt not, *Simeon Waited* for *the Consolation of Israel* according to *Daniels Seventy Weeks.* What Light God gave to his servants in the First times of Christianity, we have not such certain accounts as might be desired: But as it is reported to us by *Ecclesiastick History*, It was foretold of *Julian*, he was *Nubecula cito Transitura*, *a Cloud that would soon vanish.* But this I am sure was according to *Prophecy*, that *Sathan* being *cast down* by the change of the *Pagan Empire* into the *Christian Empire*, After *Constantine* there could be in the *Roman Empire no place found for him any more*, of continuance in its Heaven (though some short Attempts there might be, as of *Julian*, *Eugenius*, *Argobastes*, *Maximus*) in his *Pagan Supremacy*; altho under the Name of Christ, as it were in his Right, and as the *Vicar* of the *Fifth Monarchy* of him the *Manly Birth* on the *Throne*, Satan crept in as an underminer, and in the *Anti-Christian* Supremacy He hath a *Throne as on Earth*; whether therefore the Speaker had his Ground it self in *Prophecy*, The thing it self had; and it could not be otherwise, but that the *Empire* of an *Apostate* to *Paganism* must be very Short, even as of a Prince relapsing to *Popery* in these *Nations.*

It was the busineſs of *Anti-Chriſtianiſm* to ſuppreſs the *Interpretation* of *Prophecy*, that had ſo dreadful an Aſpect upon it ſelf, as much as it could; yet the common Fame and Bruit of *Anti-Chriſts* coming was ſpread far and near, when the *Chriſtian Empire*, which was the *Let*, according to *Theſ.* 2. c. 2. was taken *out of the way*; the joynt being ſo Natural between the *Chriſtian Ceaſing*, and the *Anti-Chriſtian Beginning* to ſupplant, having ſo much of the Name *Chriſtian*..

The Voicing the *Papacy* to be that *Antichriſt lifting up himſelf* above what ever was called *Sebaſt* or *Auguſt*; as he did about that Time; was heard all along from the time of *Petrus Waldo*, till the *Reformation*; and ſince the *Reformation* how many Eminent Servants of Chriſt have Labour'd with ſucceſs in the *Interpretation of* Prophecy, notwithſtanding ſome particular miſtakes; with whom I humbly joyn my ſelf a *Fellow Labourer*, and one that hath *taken part of their Labour*; and now the *Fields* are *white* unto the *Harveſt*, when many others ſhall *enter into our Labours*; *according to that ſaying*, *One ſoweth*, *and another Reapeth*; *and yet he that Reapeth*, *ſhall yet receive wages unto Life Eternal*; *ſo that they who have ſown*, *and they that reap*, *may Rejoyce together.*

And indeed, the Time is now ſo near, that whatever Influence, That nearneſs may be hop'd to have upon *Interpretation of Prophecy* according to Truth I may humbly hope for; For tho the Time of *Daniels public Interpretation* upon the *Seventy Years*, was nearer to their End; yet the Time of his underſtanding was undoubtedly earlyer; The Time of his *Prophecy* was deſigned to be cloſe upon the very end of the *Seventy Years*, and that ſo ſollemn *Prayer*; for elſe it is Evident, *The Time of his praying was every Day*, *towards the Deſolations of* Jeruſalem, *with his Windows open'd Toree Times*, with foreſight of the very time.

Seeing then the very Time of *Ninety Seven*, I have now for ſome years pitch'd upon, as the very Time, when the *Deſolations of the Sanctuary ſhall be Accompliſhed*, and the *Kingdom of Chriſt* be in *Succeſſion*; of which I find dayly new Confirmations, and Aſſurances, as the Time Approacheth; Therefore I hope I ſhall be Enabled, and many Servants of God with me, to *ſet our ſelves* dayly by *Supplication*, and *Prayer*, and *ſo much the more*, *as we ſee the Day approaching.*

Obj. 1. It may be ſaid, what is the Good, or Advantage of *Knowing* the *Secrets of* Prophecy, or the Times more eſpecially Defined by it; have we not ſuch plain Doctrines and Rules of Scripture

Scripture, that are every way sufficient to take up our Time, and Thoughts, that are more sure, and certain in their tendency to God, and have less of Scruple and Dispute in their Sense, and Importance?

Ans. 1. Whatsoever is vouchsafed to us by God, as a Manifestation of, and Revelation from himself to us in his Word; not to regard, receive, and improve it, is in the Scripture Phrase, *a wearying of God*, Isa. 7. *Ahaz* made a fair and plausible Pretence of Trusting God without a *Sign*, when God so Graciously offered it to him; he said, *He would not Tempt God*, and yet this his Refusal was called a *wearying of God*; God understanding much better what is necessary for us, and to our advantage, than we do our selves; and if he hath given us a Rule of Times, it will be found to be our great Sin, and Neglect, if we do not search, and enquire, every one in our places, *What of the Night*, and also how near the *Morning is Comming*. Esay. 21. 11.

Ans. 2. Let us ask what Good it was to *Noah*, that God told him, The *Old World* should have only the Reprieve of an hundred and Twenty years before the *Flood?* What Good was it to *Abraham*, when God told him, It should be Four Hundred years, ere his *Seed should be brought back?* What Good was it to the *Church of the Jews* to be assured, the *Babylonish captivity should be but Seventy Weeks*; and that there should be but *Seventy weeks* of years from the full Restoring *Jerusalem*, to the *comming of Messiah*? Such as was the Good of these Manifestations to the Servants of God; such is the good, that arises from the Knowledg of *Time*, *Times*, and *Half Time*, the 1260, 1290, and 1335 days of years, given as the measure of the *Antichristian* Times; as the Measure of the Preparation for the *Kingdom of Christ*, till the Glory of it; such is the Knowledg of the 2300 *Eves*, *Morns* from the *Babylonish Captivity* ending, to the *Justification of the Sanctuary in the New Jerusalem*, according to the *Vision* of *Ezekiels Temple*: And Lastly, such is the Good of the Knowledg of the 1000 years Glory of *Christs Kingdom* manifested to us; and then of the *Kingdom Delivered up to God* and the *Father*, the Last end, and Consummation of All.

I have thus far argued the Grand Assertion, that All, and every *Prophecy of Scripture* is not of *private Interpretation*, and therefore not *prophetick Numbers of Time*, but that there are Standards

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of *Interpretation* inlaid into *Prophecy* it self; and such Assistances from that *publick Spirit* vouchsafed to All that wait for them; that it is justly to be stiled not *private* but *publick Interpretation*; I have also counter-argued all the *Objections* I could discover; I come now to the Third Head.

Head 3d. The Third Head shall be to consider, What *Standards*, according to *Scripture-Reason*, and the *Ballance of the Sanctuary*, there are, by which the *Interpretation of prophecy* may be judg'd to be *a True Interpretation*, when it is offered us by any one that hath made it; or whereby the person that hath himself made it, may know it to be Just, and according to the Sense of the *Holy Spirit of prophecy*, and his Conduct into that Sense.

The *Standards of Tryal* for the *True Interpretation of prophecy*, I would lay down, are These:

1. When the *Types* and *Symbols of prophecy* in the *Old and New Testament*, are taken, All, as under One intire View and Consideration, and so *Analogized*, and shewn in their Agreement one with another, as to make up a Full and perfect Portraicture and Table, each Part appearing in its proper *Symetry* and Proportion, in its own Scituation, in its Lively Εὐχροια, the Beauty, and Lively Air of *prophecy*. This is like a *philosophick System of the Creation*, solving All *Phenomena*. But if we take some single Parts only, though there may be handsome and fine plausible and probable Descants upon them, as they stand by themselves, and if they alone were to be answered for; Yet when they come to be examined by the rest of *prophecy*, and it be considered, how one part answers another, in the whole Frame of *prophecy*, and one single part under such or such a Descant; Those Descants will be discovered to be only worthy of Rejection This therefore I have endeavoured, and most closely and diligently attended to in *the Scheme of prophecy* I have given, *viz.* to make a Just and Full Agreement and Correspondency between All parts of it, and a Conciliated Harmony in the whole Frame of *prophecy*.

2. In the point of *prophetick Numbers* the *Standard* is,

1. That *All the Prophetick Numbers* are made to meet also in One full and intire Consideration and Computation of them one with another, and not any of them single, and by themselves

ſelves only. And that they be ſo both diſtinguiſhed, and yet ſo joyned, and ſo concerted, that they ſtand fair one with another: Elſe the application of them will be precarious, incertain and contingent only.

2. That when they are thus both Diſtinguiſhed and Harmonized; they can be applied and aſcertained by that Application to ſuch Events, as are witneſſed to, and acknowledged by the moſt known, agreed and general Records of *Hiſtory and Chronology*; providentially prepared by God to *Gibeonite*, as it were, to *Sacred Prophecy*; to give both Teſtimony to the Truth of *Prophecy*, as alſo to be Helps to the *Interpretation of it*; if *Interpreters* take care to compare one with the other, or would be perſwaded to do ſo. Furthermore, theſe being ſo ſettled by Compare, and ſo Teſtified, enable the *Interpreter* himſelf, and thoſe to whom his *Interpretation* is offered, to Judge whether the *Interpretation* be True, and whether it be *Juſt* and *Right*: Whereas, if either there be no Concord of Supporting *Hiſtory*; or that if it be not as a *City on an Hill*, *Hiſtory* univerſally Known, and agreed; the *Interpretation* will be but Dark and Lubricous, and the ſtanding upon it not firm and ſtable.

3. When the *Prophetical Numbers* being by Fair and Juſt Commiſſures, Joyn'd to, and United with the Plain *Hiſtorical* firſt Part of the *Scripture-Line of Time*, Run on together in a ſtrait, even, progreſſive Motion, from the *Creation* and *firſt Sabbatiſm*, ſo as to Run upon a Laſt Iſſue and Event; Great enough to be that Laſt, and to conſtitute a *Fullneſs of Times*, or of *All Times*; the *New Creation and its Sabbatiſm*, the *Apocataſtaſis*, or *Reſtitution of All Things* to the Firſt State, and much above it; the *Anacephalaioſis*, or Bringing All under Chriſt, as the *Head*: And all This, as I ſaid, in a Strait, Even, Progreſſive Motion, Taking in at their Juſt and Proper Seaſons All other Great and *Cardinal* Events, Emboſſing the *Line of Time*; and principally that Great and Soveraign One, the *Coming, Dying, Riſing and Aſcenſion* of our Lord Jeſus into Heaven, ſtyl'd by the Apoſtle, *the Fullneſs of Time*; the greateſt Honour of Time, except the Forenamed *Fullneſs of All Times*. Theſe Two, *The Fullneſs of Time*; and the *Fullneſs of Times*, or of *All Times*, ſtand thus Diſtinguiſhed, *Gal.* 4. 4. and *Eph.* 1. 10. *and Fix all Time.*

Now This Conſtant, Even Progreſſion of Time, keeps All *Interpretation* at a Gauge, and at a Certainty, from a Fugitive,

or Arbitrarious wandring hither and thither; and is the greateſt ſecurity for the Truth of it; both to the *Interpreter* himſelf, and to All that would put his *Interpretation* to the Teſt, that can be; For thus Nothing can be taken in, nor thruſt out at pleaſure; nor can there be Any Other Events ſhuffled in, but what are found in that very Juſt and Natural Order of Time, according to all *Hiſtory*. Thus *Interpretation* comes to the ſame Certainty as the Progreſſes of Time it ſelf; from Day to Day, Month to Month, Year to Year, and *Century to Century*; or as the parts of the Body in their True Situation one to another. Whereas any other way of *Interpretation* hath its Starts and Leaps, its Subterfuges and Evaſions, without Certainty or Fixedneſs.

3. Another Standard of *Interpretation of Prophecy*, is, when there are found in the *Interpretation*, ſome ſurprizing Tranſcendencies in the Contrivances and, as one may humbly ſay, *Artifices* which the *Spirit of Prophecy* hath inlaid the *Prophetical* Frame with, and engraven upon it, as upon the *Stone* that hath *ſeven Eyes*, throughout Perſpicuous, as well as Perſpicacious. And theſe falling in with the more Eſſential, and Subſtantial Parts of *Prophecy*, and the Events Anſwering in not only thoſe Subſtantials, but thoſe Extraordinaries, as it were, Peices of Art, in the Frame of Prophecy; They muſt needs give ſometimes even Raviſhing Tranſports of Satisfaction, and Aſſurance; That one hath the *True Key of Interpretation of Prophecy*, by the Becomingneſs of the Work to the Great Artiſt, when *Materiam ſuperat Opus*; The Curiouſneſs of the Work excells the very Materials wrought upon.

Even as beſides the main Pillars and Rafters of the Creation, and the more Bulky Parts of the *Animal Creatures*; ſuch Exquiſite Curioſities are found herein; They, as much as is poſſible, give Scientific Proofs of the Supreme and Divine Workman: and when any one hath found them, he cannot but break out into a Kind of *Ecſtatical* Εὕρηκα; or, as *Galen*, into an *Hymn* to the *Creator*, upon beholding the Admirableneſſes of his Divine Hand, in the *Animal Contextures*; For both in the Works of God, and in his *Prophetick Word*, ſuch Wonders plainly diſcovered give greateſt pleaſure, both in regard of the Beauties of the Hand of God, and in regard of the Joy, that we have receiv'd the *Key of Natural*, or *Prophetick Knowledge*.

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For these are *Great Things*, we looked not for, and meeting with them unexpectedly, we become more than Assured, even Triumphantly Assured; For thus it *becomes him*, whose *Understanding is Infinite*, both in *Creation, and Prophecy*, to abound to us beyond All we could *Ask* or *Think*; and though our Assurance might be solid without these, yet it would not be vivid, and so high.

4. A Fourth *Standard of True Interpretation of Prophecy*, is, When there is Found in All Parts of the *Interpretation of Prophecy*, a perfect Agreement between *Prophecy Interpreted*, and the *Grand Principles of Scripture*, which the Apostle calls *Prophecying according to the Analogy of Faith*: When *Prophecy* is so *Interpreted* concerning the *Kingdom of Christ*, that it be not Represented as *a Carnal, Sensual Kingdom*, but like it self, *Holy and Spiritual*; That it Agree with the Apostles, and our Lord's Doctrine, concerning the *Resurrection*, both as to the *Saints dead and sleeping* in and by *Jesus Incorruptibly Raised*, and the *Living Remaining Saints Changed*, and as to the wicked *Rising to Condemnation, to Shame and Contempt*; that *Prophecy* is not made to *call the Proud happy*, or to *make sad the Souls, whom God would not have made sad*; that *Darkness is not put for Light*, nor *Light for Darkness*; That those *Black Names in Scripture-Prophecy*, as *Beast, False Prophet, Whore, Horns Giving their Power to the Beast*, be applied to such Persons, and Things, as the *Constant* and most Avowed Doctrine of Scripture makes worthy to be so *Character'd*; however call'd by *Great and Glorious Names* in this *Dark place of the Apostasy*. And on the other side, that Persons and Things be *Cloathed* with the Honourable Names, *Prophecy* hath put upon them; as the *Woman Cloathed with the Sun, Witnesses, Martyrs of Jesus*, to whom the same *Constant* and Allowed Doctrine of Scripture will Allow them; although in this Thick and Gross *Atmosphere* they are *Bandenitoe'd* with other Names, as *Hereticks, Schismaticks, Factious*, or *Fanaticks*.

5. The Crowning, and Topping, and most Assuring Standard for the *Interpretation of Prophecy* is, when a Thread and Line is Laid from some Plain, and Litteral *Interpretation of Prophecy* by the Holy Spirit of *Prophecy it self* in one Place, to such Litteral *Interpretation in another place*; till we come at last to that Issuing Point of All *Prophecy*, *The Glory of the Kingdom of Christ*:

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We have the Beginning of the *Four Monarchies* in *Nebuchadnezzars Image* by very Litteral *Interpretation*, settled in *Nebuchadnezzar* himself; For *Daniel* said to him, *Thou art this Head of Gold*, Dan. 2. The *Persian* and *Grecian Monarchies* are in the same manner by Littteral *Interpretation of Prophecy*, assured, *Dan.* 8. In the same manner the *Epoch of the Revelation* is Assured by the Apostles being in the *Spirit* on the *Lords Day of the Resurrection*, Rev. 1. c. 5. By the Mention of the *Lamb Newly Slain.* The *Fourth Monarchy* is Assured to be Current in the Time of the *New Testament* by *Augustus Cæsar* Censing all the *World*, *Luke* 2. By the *Litteral Interpretation* of the *Great Whore* to be the *City Reigning then*, or that at that present was Holding the *Kingdom* over the *Kings of the Earth*, which could be no other than *Rome*; For no other had then the *Kingdom*: besides the *Seven* Mountains, on which she Sate, is Litteral; The Seven Successions of Government are given Litterally; And that under the *Beast*, is Affirm'd to be the *Seventh Succession*, as *Head*, and the *Eighth* as *King*; The *Sixth* Succession is Litterally Affirm'd to be then in Being, or now is: that the *Seventh King*, being the *Christian Emperours*, was no *Head*; It is Litterally Assur'd, the *Eighth King*, but *Seventh Head*, call'd *The Beast*, *goes into Perdition*, and the *Kingdom of Christ* immediately Succeeds; Now all these do so lead us in the True Line, and Course of Time, that we cannot be surer of the Course of the Seasons, and Months, that run along, and fall out between Season, and Season; then we are of the Things, which in Event or Matter of Fact, and History run along all this Time, from the Resurrection of our Lord, and Answer the *Symbols*, and *Images of Prophecy*; Hereby then the *Seals*, the *Trumpets*, with the grand Events Compriz'd under Them are made most certain to Run along the Time of the *Roman Empire* from the *Appearance of Christ in the Flesh*, *at the Fullness of Time*, *to his Appearance in the Fullness of Times*, *or of All Time at the Kingdom of Christ.*

Now if any one should say, These Standards of *Interpretation* of *Prophecy* of *Scripture* are not sufficient to secure *Interpretation* according to them, to be also according to the Mind, and Sense of the *Holy Spirit of Prophecy*; I should be Bold to say, he either Contradicts, what the Apostle hath said, *That Prophecy of Scripture is not of private Interpretation*; or he must suppose the Sense of the Apostle in these very words, *All*, *Every Prophecy of Scripture is not of*

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private Interpretation, are, as, or more Dark, and more Hard to be Understood, than the Darkest *Prophecy of Scripture* it self; and Further, That things may be made by Art, or by Chance to fall into an Exact Harmony with the *Word of Prophecy*; or that even a Serious, well grounded Research of Scripture, according to all the Commands, and Encouragements of the Word of God, and a keeping close to all the Rules of Scripture, and Reason in such a Search, may be all to no End, or purpose; we are never the Nearer to the Truth and Mind of the *Holy Spirit* of *Prophecy*, than if we had never search'd at all; which how Opprobrious and how near to Blasphemy against the Holy Spirit, It is so to say, I leave to every serious Considerer to Judg.

Now as to what I have my self done, I cannot without Transcribing a Considerable Part, of what I have already Written, and made Publick, shew; How close I have kept to these Rules, and Standards, given by my self for *Interpretation of Prophecy*; Nor will I presume to say any thing in the gross concerning it; I will only first make my Humble Petition to any Person, able to Weigh, and to Consider, and to Compare one part of Things with another; that if I have been wanting in any one, he would please by Free Entercourses to Remonstrate it to me, and to allow Liberty of Debate upon it, that so a due Care may be Taken to Vindicate, Enlarge, Strengthen, or if necessity should so Require, to Retract or Reform.

I will therefore here subjoyn but some of the grounds I have rested upon in the *Interpretation of Prophecy* according to a few Notes on these Standards, as the Next Head of Discourse Proposed.

I First, according to our General Scripture Account, *Fix Historical Time.*

For the drawing then into one View the *Types* and *Symbols* of *Prophecy*, from the Time the *Spirit of Prophecy* was pleas'd to Compose it into a *Scheme*, and had prepar'd so to do; I have consider'd the *Archetypal Vision of Ezekiel's Temple*, and *City*, c. 40. to the End: Representing the *Kingdom of Christ* in its Glory, and the *New Jerusalem* also, having the *Glory of God*; Now when this was once given, it becomes a Standard; gives Types to the State of the Church of God from that Time among the *Jews* before Christ, and in the Days of our *Lord in the Flesh*: then of the *Jewish* and *Gentile Christian Church* in all the States of it; either in the Dartings out of the Glory of it; or the Stops, Stays and Darknings of its Glory; because, as is Evident both

by Scripture, and Experience, that Glory hath been, and yet is under so long a Delay, from the Time of that *Vision* given to this Day.

Now this I have all along observ'd, from *Prophetick Vision* to *Prophetick Vision*, through the *Prophecy of Daniel*, and of the *Revelation*, in those Expres References to that, as I justly call it, *Archetypal Vision*, from the very giving it to the End; And I Account it as a Pole-star; like the *Star* that Led the *Wise men to Christ*; so this *Vision* shapes an Unerring Course to the *Kingdom of Christ*.

And because, one Principal Point in that *Vision* of *Ezekiel*, was the *Throne*, Leading to the *Throne of God, and of the Lamb in the New Jerusalem*, Ezek. 4.3.7. *and* Rev. 22.3. And that there was to be, as I have said, so long a Delay; Soon after the *Vision* of *Ezekiel* given, There is a *Vision* given to *Daniel*, c. 2. in *Nebuchadnezzars Image*, and of *Four Beasts*, c. 7. describing *Four Monarchies*, as *Four Thrones*, which should successively reach to the *Kingdom* and *Throne of Christ*; And then, as it is expresly said, the *Thrones* were *cast down*; these Counter *Thrones to the Throne of Christ*; and the *Throne* of the *Son of Man* Established alone, *Dan.* 7. v. 9

This therefore I lay before me, as another *Archetypal Vision*, relating to the Powers of the *Gentiles*, and the Enemies of the *Kingdom of Christ*.

And having to do with the *Roman Monarchy*, the last of the *Four* from the Times of the *New Testament*; I most particularly consider that; and Finding, that the *Evangelist Luke* gives an Early Notice of it as an *Universal Monarchy* in *Augustus Cæsar* Commanding a *Cense* of the whole World, as his own Dominion, *Luke* 2. 1. Even before the Birth of our Lord: I conclude this must be the *Fourth of Daniels Monarchies*; For though some would have it the *Macedonian*, as Divided after the Death of *Alexander the Great*; I find, That cannot be; both because the *God of Heaven would not have set up a Kingdom in the Days of those Kings*, as is expresly said, *Dan.* 2. v 44. And also because, *The Kingdom of Christ*, Even yet, is not that Universal Dominion, it was Foretold, it should be: And Lastly, Because I find so Admirable an Harmony between the *Prophetick* Figures in the *Revelation*, and the plain *Historical Accounts* of that *Monarchy*; and that the Spirit of God hath even to plain Litteralness, or more than so, Interpreted it to be *Rome* and its Empire; I lay therefore before me this *Roman Monarchy* in the *Pagan Empire*; in the

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Antichriſtian Empire, viz. The *Papacy*; which to give publick Notice, it is a *Throne*, Aſſumes ſo Solemnly, and Notoriouſly *Enthroniczation* to it ſelf; and the *European* Kings given as *Horns* of Strength to it; as alſo the *Mahometan Saracens*, and *Turks*, coming as two *Woes* upon it, are adjuſted in Time.

Now finding the *Iconiſmes*, or Images of Prophecy every way Agreeing herewith, both in the Freeſt *Analogical*, and even *Litteral Interpretation*, as I have ſhewn, all parts ſquaring one with Another; I cannot but be thus far aſſur'd, The *Interpretation of the ſure word of Phropheſy* muſt needs be Fair, Juſt, and Right; or ſeeing no other *Interpretation* can be Found thus to Square, *Prophecy* muſt be indeed of *Private Interpretation*, altho the Apoſtle aſſures it is not ſo.

More particularly with Relation to the *Prophetical* Numbers of Time, I Found the purely *prophetical* Time on that *Baſis*, or Ground of it, the Three Hundred Ninety Days of Years of *Ezekiel* his *Bearing the Iniquity of the Houſe of Iſrael.* Theſe I make Sevenfold, according to the *Standard of Seven* God ſo often fixes in the punniſhment of Iniquity, *Levit.* 26. And ſo they comprehend in that Sevenfoldneſs, (which makes the 390, 2730,) the *Forty Days of Years* of *Ezekiels Bearing the Iniquity of the Houſe of Judah*, and the *Twenty Three Hundred Eves*, *Morns of the Sanctuary Troden under Foot*, until the *Sanctuary Cleanſed*, or *Juſtified*, according to *Ezekiels Viſion*, in the Glorious *Kingdom of Chriſt.*

Theſe Twenty Seven Hundred Thirty Years, making Seven Times Three Hundred and Ninety, is one of the Tranſcendents I find in the *Scripture-Line of Time*, according to my Computation of it, and the *Third Standard* now given.

In this Grand-Portion of the *Line*, *viz.* Of the *Twenty Three Hundred Eves*, *Morns*; Fall Evenly and Juſtly All the Numbers of Time given after in *Daniel*, and the *Revelation*; or that can be ſuppoſed neceſſary to fill up any Spaces according to *Hiſtory*; or that are neceſſary to make up the 2300. although the Numbers are not, in Leſſer or Collatteral Lines to the 2300, Named in *Prophecy*, which Yet muſt be, and are Seventy Five before the *Weeks*, and Four Hundred Years after the *Weeks*; For all others are expreſly named in *Scripture-Prophecy*; But however, as I have often ſhewn, All Agree in their Juſt Order, and Agree among themſelves, and Agree with the Notes of Diſcerning them, Scripture hath given; and Laſtly, Agree with *Hiſtory* and General *Chronology*. All

which

which make as great Assurance, as can be of a True Computation and Account; seeing neither Chance, nor Art can Tune Things to such a Manifold Agreement; For, as They say, *Res nolunt Decipi*, Things will not be deceived, nor imposed upon; so they cannot be Forc'd, Compell'd, nor Flatter'd into an Agreement, and so manifold an Agreement; when the Natural, Mutual Respect, they have one to another, does not incline them.

That particular Portion of the *Line of Time*, given to measure the Time of the *Apostasy* by, so often, and so variously given; *viz.* *Time, Times, Half a Time*; Twice *Forty Two Months*; Twice *Twelve Hundred Sixty Days*; and *Three Days and an half*; and so the Last *Thirty*, and *Forty Five*, most Evenly and Justly, according to the *Line of Time*, take hold of, and succeed one another in their Just Places; The 1260 concert with the *Ten Kings Receiving Power at one hour* with the *Beast*; The *Beasts Supremacy, the Mahometan Times*; (So as to give all the Assurance that can be) Fall in One with Another; All according to the Justest Configurations of *Prophetical Images*, and *Historical Events*. And herein I observe Four Transcendencies, which most unexpectedly and surprizingly meet the Considerer herein, according to the *Third Standard* here given; and would make the Meditative upon them cry out, *I have found, I have found.*

1. That as *Scripture-Prophecy* gives the Time by *Moons* to the *Gentiles*, and to the *Beast*; and *Days of the Sun*, to the *Witnesses*, and the *Woman*; and that these *Days* of the *Sun and Moons*, are to Agree one with another, as *Lunar* and *Solar* Time do; I find, according to my Calculation, they do Agree according to the so celebrated Rule of the *Golden Number*; and that thereby the Succession of the *Beast*, or the *Antichristian Papacy*, according to the Exact Laws of Succession, to the *Christian Emperor*, as *Seventh Head*, and *Eighth King*, *Revel.* 17. 10, 11. is fix'd at 475, or 6. as it ought, according to all *History*, to be; and determin'd to its End, or *Going into perdition* at 1697. *Lunar Time and Solar* Falling in Exactly according to all *Chronology* with this *Prophecy*.

2. According to my Calculation, by the Time, the so known Character of Time, *Indiction*, or accounting by *Fifteens* of Years, was well known and settled after *Constantine*; the *Spirit of Poophecy* hath Adopted it to Enter into its Own Com-

Computation of Time; For the *Time, Times and half Time*, beginning accordingly at 437. are in the whole, and in each Diviſion, caſt into *Indictions*, or *Fifteens of Years*; viz. the *Three Times*, or *Thrice Three Hundreds and Sixties*; and the *Half Time*, or the *One Hundred Eighty*; and for their ſakes the *Thirty*, making 1260 1290, by Two *Fifteens*; and the *Forty Five* making 1290 to be 1335. *Dan.* 12. 11. 12. is evidently by Three *Indictions*, or *Fifteens*.

And to All this may be added the Obſervation, that the Words choſen out by the Spirit of God in the *Chaldee*, *Hebrew*, and *Greek*, to expreſs *Time, Times and Half Time*, ſo Sworn by Chriſt, as to be Determinate Time, may be Emphatically Tranſlated *Indiction*, or *Indicted Time*.

Now what can this mean? but that, Over-Ruling Providence ſo Diſpoſes All, that ſuch Notations of Time ſhould be found out, and come into Uſe, as when it ſelf hath Occaſion for them to Aſcertain its own *Calendar of Prophetick Time*; and who alſo would Direct, and Guide his Servants into the Obſervation of, and moſt Aſſured Diſtinction of *Prophetick Time* by Them; according to the fit Seaſons appointed by himſelf, to make them ſo known to them; ſo that it is no wonder they have not been known before; or that they are made known to ſome, and not to others, when they are made known.

3. It is even of Tranſcendent Remark, that the *Reformation*, at that ſo Agreed *Epoch* of it, ſhould be at 1517. as the juſt Point of *Half Time* beginning; that neceſſarily caſts the beginning of the *Time and Times* upon 437. according to my Fixation of it; before (I can Truely Appeal) I had made a Reflection upon the Wonderful Service it does to aſſure the *Line of Time*, and the beginning of thoſe 1260 days, at 437; but according to the Natural Progreſs of the 2300 *Eves*, *Morns*, in the Aſſignation of Each to their Proper Points of Time Adorn'd with their Suitable Events; Each, I ſay, of the Collatteral Lines ſo Aſſign'd Led me to 97.

Now all theſe Tranſcendencies of Evidence concerning the juſt Interpretation of Prophecy, I have from Time to Time fully opened, declar'd, and argued in their Proper Treatiſes, according to further and further Light, Euidence and Aſſurance, given in by the *Father of Lights*; and which are in many Hands.

4. That which it hath pleaſed the Lord further to open and manifeſt to his Unworthy Servant, by way of *Tranſcendency*,

is; That whereas I was led to fix upon 437. as the Beginning of the Times given to the *Apostasy*, as I said by the most Free, and Natural Progress upon the Line of the 2300 *Eves*, *Morns*; Distributed into the Particular, Lesser and Collatteral Lines: The very Year 437. lay only amongst the Years of Great Events, most Agreeable to all the Prophetical Characters of that Time; But it self was unadorn'd, and lay bare from any Notable Event, or Events to guard it; and it hath been charg'd by several, as an Objection against my Fixing so positively upon it. But by Further Search, and particularly help'd by that Worthy *Annotator* on the * *Revelation*, I find that Year very Notably Remark'd, with Events suitable to such an *Epoch*, or Year, Beginning the 1260 Years, as it does: And that this may be Fully understood, I will somewhat more at Large Discourse it; Because I have not in any Treatise upon Prophetical Subjects, had the so Attent Consideration of it, as it requires; especially being charg'd as an Objection against it, that there are no Reasons in History to rest so upon it.

* *Annotat. on the* Revelation.

Now then first, I must premise, that there is not the same Reason to expect so particular an Illustration of it by any *peculiar Event*, as in some Cases in the *Line of Time*; For the *Line of Time* it self must Umpire, and Determine which shall be such, or such an *Epoch*, or Point of Beginning; when a Great Likeness or Similarity of Events gives a Likelyhood to One Point of Time, as much as to another.

Thus when the *Seventy Years of the Captivity* of the People of God in *Babylon* began, (because there were several Captivations), cannot be Judg'd, but by very strict Attention to the *Line of Time*; as I have endeavour'd to make appear in Discourses proper thereunto.

In like manner, where we should Fix the *Seventy Weeks* beginning, Dated from that *Word given forth for Restoring Jerusalem*; which *went forth* first *by Cyrus*, then by *Darius*, and by *Artaxerxes* in Full; must be Judged by deep Intuition into the *Line of Time*; And to bring this to our purpose, The *Epoch* of *Time*, *Times*, and *Half a Time*, must be cheifly assured by the *Line of Time*, and Evidences thence arising; because if we would Judg of it either by the *Barbarous Nations* Invading the *Roman Western Empire*; the Design of the *Four first Trumpets*; whose Impression upon the Universal *Roman* Territories, was the often taking the *City Rome*;

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Removing out of the midst the very Name, and Thing of *Western Emperor*; the taking away all *Consular Power* from it.

Now here is such a Similarity of Events, no certain Judgment can be made; but as *Samuel* was deceived in the *Sons of Jesse*, concerning the *Lord's Anointed*, by the Fairer Appearance of some of them, than of *David*, whom God had alone Chosen; So shall we be mistaken in the Fairer Appearance of some Events to give the *Epoch* of the *Time, Times, and Half a Time*, than that which is indeed so; such another Concatenated Similarity of Events was *Ceremonialness*; preparing to *Superstition*; *Superstition to Idolatry*; So *Love* of *Pre-eminence* preparing to *Hierarchy*, *Hierarchy* to *Papacy*; and this from the very *working of the mystery of Iniquity* in the Apostles days, until the *Beast*, or that *Papacy* entring into its *Succession*; when the *Roman Empire* ceasing, *viz.* at 476. That Name of *Bishop* then, and to this Day by an Especial Ordination of Providence was the Sole Title of a Single Person over that *great City Rome* (tho in Spirituals) who thence Rose to *Supremacy* over all Bishops. Thence he came to his *Number* in having an *Image* made to himself in the Worship of *Images*, settled by the 2d *Councel* of *Nice*; and Assuming Power over *Emperors*, from that Time, to the *Exalting himself above All*: Styled, *August*.

Now in such Chain-shot Events, as these may be Justly Denominated, No single Event either ought or can express the *Epoch*; For neither in Nature can a Chain of Events suffer it self to be engross'd by any One, nor can one be Comprehensive of All, tho it be a very grand, and principal one; indeed when any Epoch is wholly, and fully Comprehended in one Event, then the Time is Fixed, and solely Determined by it; as the Cessation of the *Christian Empire* in the *West*, as in one *Indivisible Point*, fixes the very Succession of the *Seventh Head*, and *Eighth King*, call'd the *Beast*; together with the *Ten Kings Receiving Power*, at the same Time with him. In the *Reformation*, tho the Event indeed did not consist in an Indivisible Point; yet in that it began the Retrenchment of the *Papal Power*, that had so long been Intire; It was as in an Indivisible Point of one straight, or Right Line Drawn out.

But indeed in the very whole Course of Events, the Plumbing by the *Line of Time*, and comparing every part of the Line with the Event, and of the Event with the Line is the most Stable, and Satisfactory Assurance that can be Given; and in such a Multiplicity of Events Frees from Distraction, and Perplexity

plexity: And this hath given me *Plerophory* of *Assurance*, as from the *Bright Shining of the sure Word of Prophecy* in the midst of so many Mistakes, and so much Incertainty thereupon.

But altho Any single Event among so many, and in a Conjunction one with another, ought not without the Peculiar Distinction of the *Line of Time* to separate it self from all the Rest, and Claim to it self the Right of Giving the *Epoch*; yet it was most Condecent to the Wisdom of that Providence, that looks to the bringing to pass All, that hath been declared by the *sure word of Prophecy*; to take care, that there should be a sufficiency of Events to Type out the whole Chain, having a Concentring and Rest upon that year as the Epoch of *Time*, *Times* and *Half a Time*; as I shall very briefly present to View.

When then God had been pleas'd to make known by the Types of *Prophecy*; that soon after the Empire in *Constantine* became *Christian*, the *Apostasy* was preparing to Enter; in that the *Hundred Forty, and Four Thousand* were Sealed; that the *Worshipers* were taken, as it were, in their last Appearance in the *Outward Court*, and Retired into the *Inner Temple*; and the *Church Flying* into the *Wilderness*; and the *Trumpets* in *preparation to Sound*. Thus All being in Readiness, God gives *Types* of those Four great Events, to which *Time, Times, Half a Time, Three Days and an Half, Twice Forty two Months, and Twice Twelve Hundred Sixty Days* as hath been often observed, are allowed; and which Receiv'd their *Epoch* here; *Types* I say; For I have not, I declare, dar'd to Rely upon them, as events Determining the *Epoch*, of these Great Times, but fair *Types*, and Representations of Each.

1. The First Event, I would observe, is; That, which I find most agreed in All *Chronology*; that this very year; *Cyril, Bishop of Alexandria*, brought forth his *Cyclus Paschalis* for setling the Due Time of *Easter*; Adjusting *Lunar* years to *Solar*, according to the *Golden Number*. Now this is very Wonderful, that just at the Time, when the Lord, for the *Interpretation of Prophetical* Time should, (to Allude to the *Need* Christ had of the *Asse* in the Gospel,) have need of such an Adjustment to be sollemnly brought in, and Avowed in the profession of *Christianity Antichristianized*; which is the *Outward Court given to the Gentiles, viz.* the *Antichristian Gentiles to Tread under Foot*, it was so done; For then *Forty two Months* of the *Gentiles Precalated* to the *Forty two Months of the Beast*, This was very observable.

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1. Becauſe hereby Providence gave notice; that this was the very year, that by *Prophecy*, according to the Foundations, upon which a ſetled Time of *Eaſter* is Found, *viz.* by Conforming *Lunar*, and *Solar Time* one to another; The Moons of the *Gentiles*, and the *Beaſts* Moons are together made juſt even to the 1260 *Solar Years*; And which is very wonderful, juſt ſo many years, as the *Beaſts* Moons want to make them equal to 1260 *Solar years* of the *Witneſſes*, and the *Woman* according to that *Golden Number*; (the very Ground of any *Cyclus Paſchalis*;) viz. 38 years, and ſomething more; Juſt ſo many are Found between 437, (when the Paſchal Cycle was, as I ſay, firſt brought forth,) and the Ceſſation of the *Chriſtian Empire*; when the *Beaſts* Succeſſion, and ſo Time Dated from him, as the Supreme or Seventh Head, and Eighth King (for ſo it ought to be) began, *viz.* at 475 ending, or 476.

2. It is very obſervable, Becauſe as hath been alſo more Fully ſpoken of elſewhere, and as is very well known; The *Apoſtaſy* hath in regard of *Shrivings*, or *Confeſſions*, *Pennances*, *Indulgences*, *Pardons*; the ſo ſuperſtitious Sollemnities of its *Good Friday*; the Idolatry of its *High Eaſter Day* Maſs; ſuch deep Intereſts in *Eaſter*, and the *Moveable Feaſts* dependent upon it.

But altho *I* cannot but think this very Remarkable, when I find 437, the very year Determin'd upon by the *Line of Time*; yet I could not dare to reſt upon it without that; For ſome Attempt the Predeceſſor of *Cyril*, *Theophilus* Biſhop of *Alexandria* had made this way; and *Dionyſius*, Sirnam'd *Exiguus*, perfected upon what *Cyril* had done; But when the *Line of Time* concurs with ſuch a Note of *Lunar* Time, proper to *Moons*, Equated to *Solar* Time, It appears to me very great.

Event 2 The *Barbarians*, or *Goths* this year made an Excurſion upon the People of the Empire, call'd the *Arverni*, with all manner of Calamities; This was a Type of the *Hail mingled with Fire in the Firſt Trumpet*; yet ſo that this is not to be taken, but in Conjunction, as hath been already ſaid, with what went before, and followed after; For it could not be in one year, that the whole *third part of Trees*, and of *Green Graſs*; that is; the *Territories* of ſo great an *Empire*, (of which Empire *Third part* is made by this *Prophecy* as a *Hieroglyphic*,) ſhould be deſtroyed. But a Reſemblance of this, Any part of the *Empire*, and at what diſtance ſoever from *Rome* (the Further, the more Lively the *Emblem*) might be of the *Hail* Diſhevelling it ſelf year after year,

through the whole *Empire*; Yet on this neither dare I rely alone; For as great Events of this Kind, and much Greater before and after There were; yet this, however a small Figure coming in its just Place after so great a Figure, as the *Line of Time*, Directing perpendicularly upon 437, as the *Epoch* of the *Time, Times, Half Time*, is very puissant Assurance of that very year.

Event 3. As a Resemblance of the *Gentiles* Entring into the *Outward-Court*, this very year; *Genſericus*, the *King of the Vandals*, set himself to Extirpate for the sake of *Arrianism*, the Faith of Jesus Christ, *the Eternal Son of God*; and Raised in *Africk*, where he had planted himself within the *Roman Empire*, a Cruel Persecution upon it.

Now, as in the Former, I do not Lay stress upon this without that principal Figure, Testimony and Evidence from the *Line of Time*: But that lying in the Foundation, I Reflect in these Observations upon this, as Agreeing to this Epoch of this Time.

1. That taking the *Arrian* denial of Jesus Christ the *Son of God*, it was in two Regards a most fit Type to give notice by of the *Antichristian Apostasy*.

1. That tho it be not a plain Point of that *Roman Antichristian Apostasy*; yet in that it is a Denial of *Christ being come in the Flesh*, which the Apostle *John* saith is the very *Spirit* of *Antichrist*; It is most Fit, as a *Type* to Represent that, which in many grand Instances has overthrown *Christs coming in the Flesh*, in the Scripture sense of him, as the *One Mediator*; a Point as Fundamental in Christianity, as the one God is in Natural Religion.

2. It was Fit in this Regard, that it might give notice of *Antichrist* in that *Antichristianiz'd* Age, in a Point wherein they were very Zealous; that is; *the Eternal Godhead of Christ*; in other points of *Antichristianism* found in Themselves, they could not discern it.

2. There could not be a fitter *Type* of the *Witnesses putting on Sackcloath*, than the Spread of the *persecution*, and several Excellent Persons *Ecclesiastical History* makes mention of, who suffered even to Death in that *persecution*, though I own it but a *Type*; And this gives also the Fourth *Event*, *viz.* of the *Witnesses*

neſſes putting on Sackcloath, and the *Church flying into the Wilderneſs*.

3. *Africk* was a very fit place to be uſed in ſuch a Type, both as it was one of the Three Parts of the *Known World*; and as it was a worthy, and excellent part of the Chriſtian Church; where God had ſetled ſo great a Light in the Miniſtry of *Auguſtine* Biſhop of *Hippo*; who had in his Epiſtle to *Januarius*, Remonſtrated againſt that Throng of *Ceremonies*, Crowding in upon Chriſtianity in that Time; and in that, a place was moſt Fit to be Choſen, that ſhould not it ſelf be the Seat of either pretenders of *Rome*, or *Conſtantinople*.

4. *Genſericus* being King of the *Vandals* was a fit Type of the *Gentiles* coming into the *Outer Court*, and *Holy City*; as he was one of thoſe that came in upon the *Chriſtian Empire*, that had been made an *Emblem* of the *Kingdom of Chriſt*; and as thoſe Irruptions Cauſed great Mourning of all the Servant, of Chriſt from a *Sympathy* with thoſe Calamities upon their own Country, and the Profeſſion of Chriſtianity.

2. As the People he brought in were to Coaleſce, and become Incorporated with the People of the *Roman Empire*; and ſo to be the *Beaſts* People, and to Conſtitute the *ten Kingdoms* under the *ten Kings*, that ſhould *receive Power with the Beaſt*.

And tho all theſe are thus very Worthy to be Conſider'd; and It Appears, when once the *Line of Time* hath pointed upon them; They fall in with great Conformity to the ſhewing the *Epoch* of the *Time*, *Times*, *Half a Time*, *the Forty two Months* and the 1260 days of years, to be 437.

Having then an undoubted Aſſurance of 97, as the Period of the 1260 years. It lies with ſome Preſſure upon my Thoughts, to make a Judgment according to the greateſt Light, I can Obtain from *Prophecy*, upon theſe Three Years, or till 97; what we may humbly Expect, and eſpecially under the great *Phenomenon*, the *Blazing Star*, as I may call it, of the *French Power*; here the Doubt Hangs between two Points, which ſhould caſt the Scale.

1. Whether the Progreſſion of Providence in Preparation to the *Kingdom of Chriſt*, may be expected to be Gradual; or whether the Motion may be expected to be ſudden; whether things may continue much at a Ballance till upon that Time, and that then the Divine Power may, as all on the Sudden, ma-

manifeſt it ſelf; and like it ſelf work in an Inſtant, and as it were in one Day.

I muſt Acknowledg, as I have alſo publickly Declared; I have been much more inclined to Hope (tho not without, as Freely, Profeſſed Fears, and Doubts for Reaſons, as openly given) that we ſhould in theſe years have ſeen much greater *Works of God*; becauſe I eſtimated the Pace, I thought Providence would chooſe, and the ſteps, it would take, according to what hath been generally hitherto in the World.

But it Pleaſed the *Wiſe*, and *Holy*, and *Gracious Governour* of *All things*, ſo to Direct; that One peculiar Advertiſement of *Prophecy* ſhould even ſtart out to me; that tho I do not profeſs the ſame Confidence upon it, as upon the *Scripture Line of Time*, I have given; yet I am Reduced by it to another kind of *Expectation*, till 97, than I have had; For in place of the wonderful Progreſs of Providence, for the *Pulling down* the *French Power*, the *Change of the ten Kings*, and other the great Effects I expect at 97. I have now far greater Reaſon to Beleive; There ſhall at preſent be only a Divine *Interpoſition* for the ſtaying things much where they are, and that there ſhall be neither a Remarkable going forward, or backward. *VIZ.*

1. That none of the *Eminent Kingdoms*, that have *Revers'd* their *Power from the Beaſt*, ſhall ever be *Re-Enthrall'd* under that Power; or ſhall *Re-exchange their Proteſtant*, and, as we ſtile it, *Reform'd State* for a *Papal Government*; which I now find to be the great Account of theſe ſo many late *Extraordinary Revolutions* within the Nations of *England*, *Scotland* and *Ireland*; and yet the Dawns, Appearances, and the very, ſo much, as Apprehenſions of the *Kingdom of Chriſt* are ſo Reſerv'd, and make ſo ſmall Offertures to the World, or ſo much as to theſe Nations.

2. That no one of the *Ten Kings* ſhall ſo much Exceed his *Figure*, as to be more than one of *Ten*; However ſome one may ſtretch himſelf every way to *Graſp at Univerſal Monarchy*; and be ſo far ſucceſsful, as to draw great Powers to himſelf, that he may anſwer one Peculiar Note in *Prophecy*, preſently to be given in Memorial.

And this is that moſt Acquieſcible and Satisfactory Reſolution of the Myſterious Providence in Twiſting a *Confederacy betwixt Proteſtant Nations* and ſo many of the Vowed *Tributaries of the Antichriſtian Supremacy* of the *Beaſt*; whoſe Intereſt Lies, as Deep,

Deep, in the *Extirpation of Proteſtancy*, which they call, *Hereſy*, as that of *France*; and in Pure Bigottry to *Rome* much deeper; and have been, and now are, as great, tho more ſilent Oppreſſors of the Reformation within their own Territories, and Perſecutors of it, if any appear for it: But thus Infinite Wiſdom hath Harmonized this State of the *European Nations* for his own Wiſe and Holy Ends, according to *Prophecy*; that the *French* Aſpirings to Univerſal Monarchy may be Embarraſs'd.

Theſe things then being Premis'd, I have very great Reaſon to Doubt, and Fear; The *Proteſtant Princes*, and the *Reformation* under them ſhall Advance little higher, till the Period it ſelf 97; which I ground upon ſingular Remarks in that *Propheſy* of the *Viſion* of *Nebuchadnezzars Image*, Dan. 2.

Firſt, I obſerve in that grand *Calendar* of Time for the *Kingdom of Chriſt*; The Deſcent of Time is by the parts of the *Image*, and ſo by the *Metals* Aſſigned to the ſeveral, as I may call them Regions or Parts; the Firſt, or Beginning Point of Time is in the *Gold* of the *Head*, or the *Babyloniſh Empire*; Thence it goes down to the *Breaſt*, and *Arms of Silver the Perſian Kingdom*; and from thence to the *Belly*, and *Thighs* of *Braſs*, *the Kingdom of Greece*; and ſo comes down to the *Legs of Iron*, the Firſt part of the *Roman Pagan Empire*, and laſtly, To the *Feet* and *Ten Toes*, *part of Iron*, *and part of Clay*; that is, the *Ten European Kingdoms*, into which that *Pagan Empire* was Divided; when joyn'd with the *Papacy*, and *Hierarchy*, the *Clay* proper to each of thoſe *Kingdoms*.

Now the Order, and Diſtinction of the Parts, and of the *Metals* of the *Image* is ſo Eſſential to the *Viſion*, and *Prophecy* is ſo exact; there can be no change without great Reaſon, and even great ſignification Deſigned by that Change, and *no chance in it.*

The Order of the Parts, and the Metals, is given firſt *Synthetically*, or *Conſtitutively*, v. 32, 33. The *Image's Head was of Fine Gold*; *his Breaſt and Arms were of Silver*; *His Belly and his Thighs of Braſs*; *his Legs of Iron*; *his Feet part of Iron*, *part of Clay*; The Conjunction therefore between the *Iron*, and the *Clay*; tho they did not mix one with the other, muſt needs be very cloſe in the Conſtituting the *Feet*; and yet to make more clear this conjunction, and order; It is ſaid, when the *Stone cut of the Mountain* came to *ſmite* the *Image*, the *ſtroke* was upon the *Feet*, that were of *Iron*, and of *Clay*. Again, v. 35. when the Method is

given, as they say, *Analytically*, or the *Image* in the Breaking is Resolv'd from its Bottom to its Top, from the *Foundation* to the *Neck*. It is said, Then was *the Iron, the Clay, the Brass, the Silver, and the Gold Broken to Peices together, and became like the chaff of the Summer Threshing Floor.* Before the *Image* was given from Head to Foot; Here from Foot to Head; But the Conjunction is kept most Inviolate, and the Order, considering forward First, and then backward, is the very same.

Now this Conjunction, and order are so Essentially, and Substantially Fix'd, They can never be unfix'd any more; This must be the Conjunction, this must be the Order, and nothing that Comes after it, can Disannul it.

And yet when it comes to the last *Catastrophe* in the *Interpretation* of the *Dream*, and so when the Event is suppos'd to come to its Complement, that the *Stone cut out of the Mountain without Hands* Falls upon All, and *Grinds them to powder.* Then the *Iron* and the *Clay* are separated by the *Brass*; that has nothing to do in the *Feet*, but with the *Belly*, and the *Thighes* only; For they only were of *Brass.*

This is the very Order given by the Spirit of God in this last part of the Vision, I Find upon search no Reason to doubt in the least; there appearing no demurr on a Different Reading, as it stands in the *Chaldee Verity*, or the *Syriac Version*, as may be seen in B. *Walton's Polyglot Bible*: And yet it is, as if the *Feet of Iron* were joyn'd immediately with the *Thighs of Brass*, and the *Clay* removed out of their place; and, as if the stroke were on the *Brass*, before it was on the *Clay*; whereas it was made again and again, and a third Time Certain, The stroke is on the Feet of *Iron and Clay*, before the *Brass* should feel the Force of it; Now all these are so great Points of the *Vision*, that nothing can unsettle them without subverting the whole Frame: For then the *Dream* could not, as he hath said, be *Certain*, nor the *Interpretation be sure*, nor what is grounded upon it be unshaken.

It must needs therefore be; That for the Truth of the Conjunction, the Order of the Metals, and of the Parts, and the Order of the Stroke, were all given before, as they are, were and shall be; And that the *Spirit of Prophecy* presumes, that none would think; It either on purpose, or Casually, would Destroy its own Frame.

I offer therefore to deep search of others, and the Consideration of All, who have Regard for *the sure word of Prophecy* to

At-

Attend to the Reason, He hath Assisted me, the Unworthiest of all his Servants to give: and I am Humbly perswaded, he Foresaw, He would so Assist me, to give it in so publick a Ministry to his Servants in general.

And the Reason is this, *That God might make known to the King*, and in him to after Ages, *what should be hereafter*, As *Daniel* assures us. Now the very utmost of that *Hereafter* is very near Come, Even, as Near, as *Ninety Seven*, as I have fully set out; By comparing therefore the state of Things now with this *Change* in the *Vision*, we may arrive to some good degree of Understanding in the Reason of the Change; I say, comparing it with the present State.

I look then upon the present state of the *Ten Horns*, as *Prophecy calls them*, or *Kings*, and their *Kingdoms*, I consider, which of them, of All others bears the *Metal*; *Iron*; at the greatest Lustre of Appearance at this Time; and by plain matter of Fact that is the *French Power*, and *Kingdom*; Then I consider where that, which was heretofore, call'd the *Brass* in the *Image* of the *Four Kingdoms* now Resides; and the *Brass* being the *Grecian Kindom*, as All *Interpreters* agree; The *Grecian Empire* is beyond all Contest, known to be in the Hands of the *Turk*, whose Port is known to be at *Constantinople*.

There are then two things, God makes known to us by this Change in the *Vision*, concerning that last State of this *Image*, when the *Stone shall* fall upon it.

1. That the Stroke shall be struck, and the *Fall* of the *Stone Grinding* the *Image* to *Powder*, shall be, when the *Iron* in the most Illustrious Appearance of it, near the very End shall be joyn'd to the *Brass*, and in League with it; So that tho the *Iron*, even the whole *Iron* together with the *Clay* shall be broken before the *Brass*; yet the *Brass* is Transferred out of its proper, both Conjunction, and Order; not indeed so, but as in a *Figure* to give a Watchword, that when the *Iron* in an Eminency shall be signally Conjoyn'd with the *Brass*, *viz.* That *Turco-Grecian* Power; Then the Blow shall be given; and the *Brass*, not before the *Clay*, but in its own Order shall be *Broken*, viz. The *Feet* of *Iron* and *Clay* First, and in their own Conjunction; then the *Brass*, and the *Silver*, and *Gold* immediately upon it; Now therefore observing the *Iron* in so Illustrious Appearance, joyn'd with the *Brass*, at a Time, we know by the *Line of Time* the Blow is so near to be given, It is a Concurrent Assurance, It is very near.

2. The

2. The *Spirit of Prophecy* is pleas'd hereby to Brand the Unnaturalneſs of the Conjunction of *France* with the *Turkiſh* Power; a *Kingdom* belonging to the *Feet*, and *Toes*, mixed with the *Hierarchic*, *Antichriſtian Clay*, and giving Power to it; and yet Uniting with the *Braſs* or *Mahometan* Power, a *Woe* upon that *Antichriſtian State*; A thing, as Monſtrous, as if the moſt Eminent *Toe* ſhould ſeparate it ſelf from the *Feet* to joyn it ſelf immediately with the *Belly*, and *Thighs*; ſo is the *Papacies* moſt *Chriſtian King* Leagued with the *Mahometan* Enemy of Chriſtianity, as in the *Antichriſtian State*.

Rem. 2. The ſecond Remark I make on that *Viſion* is from yet more undeniable, if poſſible, *Letter of Prophecy*; that the management of the laſt Stroke, when the *Stone*, by its own Direction of it ſelf, ſhall fall on the *Image*, and *Smite* it; It ſhall be not by Humane, but by *Immediate Divine Power*; that tho it will Raiſe, and Fit what Inſtruments it pleaſes; *Seven Shephards, and Eight Principal Men*; yet the Stone it ſelf will be Viſibly ſeen Illuſtrious above All; altho there ſhall be with the *Lamb* the *Faithful*, and *Called*, and *Choſen*; yet the *Lamb* himſelf, as by his Immediate Power, ſhall be ſeen above All: For the *Stone* that is *Cut out of the Mountains* is ſaid to be in *no Hand*, or *which is not in Hands*, (according to the Strictneſs of Tranſlation) or in any Hand of Man; And when he comes to work, it ſhall be as on the ſudden, and at an Inſtant. For when Divine Power works, *Nullum Tempus Occurrit Regi*, Nothing can Lett Divine Power.

Altho then I moſt Sincerely, and Earneſtly Pray, that the Lord of Hoſts would Pleaſe to give Succeſs to the *Arms of the Proteſtant Princes and States*, and moſt particularly to our own; So far as may poſſibly conſiſt with his own Wiſe, and Holy Determinations; Yet I am Bold to make theſe *Prognoſticks* from this Light of *Prophecy*, I have firſt Receiv'd, and now Offer'd; Partly to Arm with Patience, and Submiſſion to the Delay of ſuch an Iſſue, as we Naturally Deſire; partly to Encourage, and Aſſure, as to ſome great Points at the Preſent; and Eſpecially to Aſcertain that *Grand Iſſue* of the Kingdom of Chriſt in the End.

Prog. 1. Seeing the Time of the *Fall* and *Stroke* of the *Stone* is not *upon* the *Iron* and *Braſs* till 97. and that it is to be upon them in Conjunction, and upon the *Iron*, as it ſhall in any

Part

Part in an Eminency be Conjoyn'd: Therefore neither the *Eminency* of *France* as the *Iron*, and so in League with the *Turk*, nor the *Potentacy* of the *Turk*, who is so to continue a *Woe* upon the *Antichristian* State, shall be brought down, till 97. Let therefore no Impatience at the Disappointment of an Expectation herein seize us; For thus it is Determin'd by the *sure word of Prophecy*, They must both continue in a Conjunction till that Time, and the Stroke with it so fall upon Them so far as can be Found by *Prophecy*.

Prognos. 2. Notwithstanding this; Let what can be done, *France* shall be kept within his own Bounds, to be, but one of *Ten*; and the *Turk* shall be but in a Low, Tottering Condition, to be Supported only upon the Aides, and Help of *France*; that he may not *come to his End so soon*, but must do at last; as is intimated concerning the *Turkish King of the North*, Dan. 11. *ult.* Now to keep *France* so within its own Figure, is a Service so considerable to Providence according to Prophecy; that it should make Princes, and Nations Patient under the inconveniency of War to such an End; And it may Answer for a *Confederacy* of *Protestants* with *Popish* Powers so far; as that it may be made use of by Providence to such an End as Restraining *France*, Agreeably to Divine Determination; And it may justly call us to the Observation of Providence, in Ballancing Things so, as this Last and former Years it has done; so that while, as with one hand, God is pleased to keep the *French* Power at such a Height; with the other he so Ballances, that it should not exceed its Figure; So we see it in all the Disposes of Things to this Day; So in the Wonderful Preservation of the *Kings Person*, when danger was so every way about, and Death so near him: Because he hath raised Him up, as so peculiar an *Instrument* to that purpose, to give a stop to the Exorbitant Power of *France*; as also to be an Interposer against the Return of *Papal Power* on these *Protestant Nations*, of *England*, *Scotland* and *Ireland*.

3. As it was said to *Barak*; *This Journey*, or Expedition *shall not be for thy Honour*, because God would sell *Sisera into the Hands of a Woman*; Judges 4. 9 So the great Success of Finishing the War upon *France* in Conjunction with the *Turks*, God hath reserv'd for the *Stone cut out of the Mountains*, who is not in any Human Hand; No Greater, nor more Victorious Atchievements have been therefore Granted to the *Confederate Armies*, nor any gradual Appearances of the *Kingdom of Christ*, because the Glory

is reserv'd to Christ; so that all shall be done by him in an instant, on the sudden, at the very Time Appointed by God, *viz.* in the year 97. so near Approaching, These things shall be done; The *French* Grandieur, as it now stands in opposition to the *Kingdom of Christ*, shall be *ground to Powder*; The *Witnesses*, both the *Vaudois*, and the *French Protestants* at this Time under his Power, and Tyranny, shall *see the Morning Star Dawning*; They shall be with Christ, when he *Breaks* the *Nations* with a *Rod* of *Iron*; They shall feel a *Spirit of Life Entring into them, and Causing them to stand on their Feet, and they shall hear a Voice from Heaven*, saying, *Come up hither.* The *Turkish Woe* shall be clear Remov'd; But then together with this, The *Confederate Princes as giving their Kingdom yet to the Beast, or Papacy*; and even the *Protestant Princes* so Far, as they enter into the Constitution of *a Nebuchadnezzars Image*; the *Papal Hierarchic Clay*; where ever it is Found; with its 7000 *Names*, shall all be *Ground to Powder* also.

5. The Supreme Sovereign Event of Events shall then come to pass; *The Kingdoms of this World shall become the Kingdoms of the Lord, and of his Christ*; *He shall Reign in his own Name, take to himself his Great Power, and send out his Everlasting Gospel, as on the Wings of Angels; and Blessed is he, who is not offended at these Things, but Loves, and Waits for them.*

But indeed, if God should please any way to bring down the *French* Power, or Cause it, but so much as to Lye still; and to Dissolve the League between him, and the *Turkish Potentacy* sooner; my Hopes, and Expectations might be, that God were sooner also working by such Beginnings to much **greater Things** for the Change of the World. In the mean Time I cannot but Represent things as Prophecy Represents them, and I presume no further, And that I find not to be till 97.

Another *Prophetical* Note, The Lord hath been pleas'd much to imprint upon my Spirit, is that *Habac.* 2. 13, 14. where the *Prophet* beholds in Litteral *Babylon, the Mystical Babilon*; the *Town Built with Blood*; the Intoxicating *Sorceress*, Enchanting the Nations to the Exposing *their Nakedness*, and *Shame*, through Inebriating them with the *Golden Cup of Fornication*, she holds in *her hand*; and makes the *Kings of the Earth Drunk* with, that they may *commit the Whoredoms* of *Idolatry* with her; and in the beholding of this, and the Foresight of the End, and Destruction of it; The Prophet is made to see in *Spirit*, by the mighty Influence of that upon him; while That bore, and carried him alought

alought; and moved him; and not any *Created Will*, but the *Holy Spirit* alone: He ſpeaks the State and Poſture of Things, that ſhall Confine, and Border upon the Ruin, and Deſtruction of that *Babylon*; and the Manifeſtation of *the Glory of the Lord*, Immediately Conſequent upon it; And this State he declares, ſhall be by the peculiar Ordination, and Conſtitution of the *Lord of Hoſts*; of him, who has the Government of the whole *Hoſt of Heaven and Earth*; ſo that nothing ſhall be able to move to the Contrary. The People ſhall *Labour*, as in the *very Fire*, the pure perfect *Fire*, and ſhall weary *themſelves for very Vanity*, pure and perfect *Vanity*; For ſo is it ordain'd by God, that thus he may prepare for that great change of the World; The very Reaſon, why he orders it ſo, is, Becauſe the *Knowledg of the Glory of the Lord ſhall cover the Earth*; The *Glory ſhall cover the Earth*, that the knowledg of the *Glory of God may ſo cover it alſo*; even as the *Waters the Sea*; that even as in the *Sea*, there is nothing to be ſeen for Water; even ſo in the Earth, There ſhall be nothing to be ſeen for *the Glory of the Lord*, it ſhall ſo take up the whole View, throughout all the Earth. From hence therefore, I Argue, All kinds of Diſappointment, and Fruſtrations of All the Labour, Undertakings, Enterprizings, that are in the World; the Expectations from Princes, Councels, Governments; From Trade and Commerce at Home, and Abroad; From Armies, and Navies; From Generals and Commanders of them, and their whole Force; and this not only in one part of the World, but in the Nations, and People taken together, and in the Groſs; Such Labouring in the *very Fire* and *wearying* themſelves for *very vanity*, are no Argument againſt ſuch a Glory of God being near, and the *Knowledg* of ſuch a *Glory covering the Earth as the Waters do the Sea*. Such a Glorious Revolution, and Change of the World, being very nigh, and *at the doors*; ſo that they are rather an Argument for the nighneſs of it to us. For God hath given us this, as a *Prognoſtick*.

In the very ſame manner, This Divine *Prophet* beholding that *Great Viſion of the Kingdom of Chriſt* in its laſt Accompliſhment; when all his Enemies ſhall be under the *Invaſion with his Troops*; Intimates That even in the *Labour* and *Service* of Nature it ſelf; There ſhall be great Fruſtrations, and Diſappointments, that the *Fig-Tree* may not *Bloſſom*, the *Labour* of the *Olive* may *fail*; *there may be no Fruit in the Vine*; *the Flock may be cut off from the Fold, and the Heard from the Stall*; And yet,

faith

ſaith he, *will I Rejoyce in the Lord, and Glory in the God of our Salvation*; For tho I do Acknowledg, the World is always ſo full of Diſappointments in, all theſe Kinds, that what the *Prophet* ſpeaks; is moſt ſuitable to all Times; *All is full of Labour and Vanity*, as *Solomon* ſpeaks; *Vanity of Vanities, All is Vanity, and Vexation of Spirit*; All is *made ſubject to Vanity, and to Corruption*; yet as if God would wind up the whole Web of *Vanity*, before the Time of the *Salvation*, of the *Reſtitution of All Things*. The *Prophet* thus ſpeaks, and goes on, That the *Lord will make his Feet like Hinds feet*, and ſet them *upon the high places, the Mountain of Spices*; and that then the Time of *Songs* ſhall indeed come in, and of *Singing* to the *Stringed Inſtruments* Like *David*; at the *Kingdom* of the *True David*, the *Root and Off-ſpring* of *David* together; in compariſon of which, All ſongs are but *Howling*, and *Lamentation* now.

Now if we were to Judg of Things by the preſent Aſpect of Things, and of what is in Proſpect; we may have Reaſon to hope, That the Change of the World is near; and I ſhould Rejoice to be ſo happily Miſtaken; that it is indeed nearer, than, according to the *Line of Time*, I can conclude it; There is every where ſuch *Labouring* in the *very Fire*, and *Wearying* our *ſelves for very Vanity*.

In the laſt place, to conclude the whole Argument from the ſure Word of Prophecy, I would in brief preſent the whole Table of Time.

The whole ground Plot of Prophecy is the State of Things from the *Firſt Creation*, and *Sabbatiſm* under the *Firſt Adam*, to the *New Creation* and *Sabbatiſm* of the *Second Adam*; Firſt Deſign'd, but *Remaining* to be Accompliſhed; even from the *Foundation of the World*; even when God on the *Seventh Day* Reſted from the Works, which *He had made*, according to *Heb.* 4 5,7. It began to Remain to be Accompliſhed.

This *Sabbatiſm* Comprehends the Higheſt and moſt excellent *Temple State*, or a State of Enjoyment of God; and alſo a *Dominion*, *Lordſhip*, *Throne* and *Kingdom* of the *Second Adam*, and of *his Seed* over the Creation of God; *All things being put under the Feet of him, and of his Seed*, in the *Sabbatiſm* which remains to the *People of God*.

God the *Lord of Time*, , hath made, and given in his word an exact *Line of Time*, from *Sabbatiſm* to *Sabbatiſm*; of near, or to the *Evening*, or between the two Evenings of the *Sixth* and

laſt

Last Milenary, and allotted a Just *Culical Thousand years*, the perfection of Time to that *Sabbatism* it self, or *Kingdom of Christ*;

This *Line* is at this Day to be Found in Scripture, made up of *Historical Time*; reaching as far, as it was necessary to Reach, to make up such a space of Time; Till by Fair Commissures *Prophetic Time* came in, and joyn'd it, and made up the Rest even 5759 years, to the great *Sabbath*.

To the two great *Types of this Temple*, and *Kingdom* expiring, *viz.* The Reigns of *David* and *Solomon*, at *Solomons* Death, This *Line of Time* is given plainly and Historically; Emboss'd only with some Ornamental Resemblances of that Kingdom and Temple-State: All which I have made out according to the very Letter of Scripture, and Fortified our *Hebrew Copy*, as truly the Word of God, by great Evidence (as I hope) of Argument from Scripture, and Scripture-Reason; And those several *Historical* Lines to *Solomons* Death make 3029 years; These I do not particularize, because they do not so properly fall under the *sure word of Prophecy*, but the *sure word* of *Scripture-History*.

From thence, even at *Solomons* Death, begins *Prophetical Time*, however *Historically Supported* in many great Branches of it; yet the *Ministration*, and *Representation* of it is All *Prophetical*, and *Mystical*: All and Each of these are of great Consideration to him, whoever he be, that would understand Prophecy.

This general Plat-form being now laid according to, and in my *Line of Time*, I here present it in brief to View together.

THE

Prophetical Scripture

Line of Time,

As it is Given from the Death of *Solomon* to the *Temple*, *New Jeruſalem*, and *Throne* of the great *Solomon*, *Son of David*, *in purely* Prophetical *Numbers*.

Days of Years.

FRom *Solomon*'s Death, when the Types of the *Kingdom of Chriſt* in *David his* Father, and himſelf, Ceas'd, to *Ezekeil*'s Temple, *&c.* The firſt Time of Sollemn *Bearing Iniquity*, or the Puniſhment of it in the delay of the *Kingdom of Chriſt the Antitype*, giving Spring to all *Prophetick Time*. 390. *Ezek.* 4. 5. c. 40. *&c.*

From

Days of Years.

In that *Ezekiels Temple* was but a *Visional Temple*, the former 390, years are made, according to the Standard of Seven given by God, * seven times *three Hundred ninty days of years* of *bearing Iniquity*; in the Delay of the *Kingdom of Christ*, to *Ezekiels Sanctuary Cleans'd* or *Expiated*, *and Justified in that Kingdom.*

2340

* *Levitic.* 26. 18, *&c.*

From *Ezekiel's Vision* of the *Temple* after Forty Days of years Bearing the *Sin of Judah*, and stoping any so much as Appearance of a *Temple-state* to a Faint Appearance of that *Vision*, in *Cyrus* his *Decree* for *Building* the *Temple*, the first 40 of the 2340.

0-40

Ezek. 4. 6.

From the End of the 40 days of years at *Cyrus* his Decree to the *Sanctuary Cleans'd.*

2300 *eves*, *morns*,

Dan. 8. 14.

From the Decree of *Cyrus*; the first *going out of the word* for the Restoring the Temple by the *God of Israel*, and *Cyrus* King of *Persia*; to the full *going out of that word* by *Artaxerxes Longimanus*; the first

75.

Made out by Scripture Argument and Chronology.

75.

Days of Years.

75 of the 2300 *Eves, Morns* of years, a Time of the Treading it under foot; this Time therefore is Detach'd from the 2300.

From the *word fully gone Forth*, to the Time of *Annointing* the *Sanctuary* by the *Powring* out the *Spirit* on the *Apoſtolick* Church at the Aſcenſion of Chriſt; Repreſented in the midſt of the Half week by the Viſion, *Revel.* c. 4. c. 5. And ſo the other Half Week continues the Time of the Confirming of the Covenant, a Time cut off from the 2300 of *Treading* the *Sanctuary under Foot.*

490
Dan. 9. 24.

Of theſe 490 years, or 70 Weeks, ſeven of them were a Time of *Building the Walls, and Streets of Jeruſalem*, according to all *Hiſtory*; Aſſuring the former 75, with theſe 49 years to reach ten years within the Reign of *Darius Nothus*, and to be 124 years; and therefore the Firſt ſeven weeks are ſo cut off from the ſeventy Weeks,

49
Dan. 9. 25.
Ezr. 6. 14.
Fſther. 1. 1.
Neh. 12. 22.

Days of Years.

Weeks, and ſo many *Perſian* Princes expreſly nam'd in ſacred Hiſtory.

From the end of the Firſt forty nine years of the *Weeks*, are Sixty two *Weeks* diſtinctly nam'd, a Time of Vaſſalage, Tributarineſs, Straits and Difficulties *under Heathen Princes*; eſpecially *Antiochus Epiphanes*; a great *Type* of *treading* the *Sanctuary under foot* by *Antichriſt*; until the *Publick Miniſtry* of *Meſſiah the Prince.* 434 *Dan.* 9. 25.

From *Meſſiah* the Prince Appearing in his Miniſtry, to the end of confirming the *covenant to the Jews*, at the laſt *week*; in the midſt of which he Died; the other *half week* by the Apoſtles; and their Beginning *Deſolations.* 0007 *Dan.* 9. 27.

The Duration of the Force of *Annointing* the *Sanctuary* was to continue during the *Sealing* of *Viſion* and *Prophecy*; *viz.* That great *Viſion* of *Ezekiels Temple*; which *Sealing* was both of Reſerve from Immediate coming to paſs of that *Viſion*; and of ſe- 400. *Rev.* 6. *c.* 7.

Days of Years.

curing it from *Antichriſtian* Violation for that Time.

Therefore this Sealed time is Divided into two halves.

The Firſt of which was of the Purer time of the *Sanctuary*, when the Annointing was moſt upon it; And this the Wiſdom of the *Spirit of Prophecy* has ſet out by *Ballances* in the hand of that Juſt *Emperor Alexander Severus*, weigh-out the time of the Purity of the *Sanctuary*, according to the weights of the *Sanctuary*. 202 *Rev.* 6. 6.

The Sealing was to ſecure, till there was a Full and Perfect *Emblem of Chriſts Kingdom* in the *Chriſtian Empire*.

The other half from *Alexander Severus* his Death, till the *taking away the Daily Sacrifice*; when the *Annointing* paſs'd off, and the *Sealing*, as to the Security, went off from the *Outer-court*; and Reſted on 202 *Rev. c.* 6. to *c.* 8. and *c.* 11. 1.

Days of Years.

on the *Inner-court*, and Persons *Worshiping* in it.

From the end of *sealed time*, began *Indicted time*, or *time, times, half time*, so stil'd in *Chaldee, Hebrew, Greek*, so call'd, because *sworn* Time, or Time declar'd by Oath, *Dan.* 12. 7. — *Dan.* 7. 25. c. 12. 7.

And Accordingly God Provided by *Constantine* a Character of Time to be an Agreeable Distinction of Time, *viz.* Indictions of 15 y. to Ascertain when the *Indicted* time, times and half time should have place; there are therefore twenty four Indictions that make the first Time, or Third of 1080 Days. — 360 Rev. 11. 3. c. 12. 16.

The two Times, or two Thirds of 1080 Days, are twice 24 15 of years, or 24 Indictions. — 720

The last half of Indicted Time or an 180 years, in twelve Indictions making up 1260 y. — 180

At Rev. 10. *Half Time* begins as hath been shewn.

The

Days of Years.

The *Epoch*, or beginning of the Time, Times, and half Time, is to be taken from the 42 *Moons* of the *Gentiles*; as hath been shewn; Beyond the *time*, *times*, and *half time*, or the 1260 *days* of *years* are the Thirty *days* of *years* of the Voices, making 1290, by the Addition of *two Fifteens* or *Indictions*.

30
Dan. 12. 11.
Rev. 14.

The last part of Time till the *Fullness of Time*, makes the 1290, 1335, by the Addition of three, Fifteens, or *Indictions*, or 45 *Days* of years; and are the time of Powring out the *Vials*.

45
Dan. 12. 12.
Rev. 16.

Now these two last parts of Time, are *Indicted* Time also; because they come under the *Oath of Christ*; that in the Days of the *Seventh Angel*, and his beginning to Sound, the Mystery of God shall be Finished.

Then follows the Thousand years, the Glorious *Kingdom of Christ*, the *Fullness*, the *Perfection of time*, Stild, *Rev.* 20. Thrice,

1000

I am now come to the last Head of this Discourse I propos-ed; Some Brief Reflections, by way of Inference upon the whole.

Infer. 1. This shews the great Price God hath put into our Hands, in the Profession of Christianity, of giving mighty Evidence to the Truth of the Scriptures; if the *Apostacy* that hath come upon our Profession, had not Robbed us of the Hearts, to make use of it.

For God hath given us a *Sure word of Prophecy*, that cannot Fail, nor deceive us in any of the great Futurities, the things to Come, It hath Foretold; They shall certainly be *Fulfill'd*, each in their Season; For Infinite Wisdom, hath designed, and contrived them, that cannot upon any Emergent Uncon-sidered, Change its Counsel; For it calls the End at the very beginning; Infinite Veracity or Truth hath Declared them, which cannot deceive, it is a sure word; and Allmighty Power will bring them to pass.

Now Prophecy, or *Declaring things to Come* is by God insist-ed upon, as the greatest Assurance of the Divine Being; *De-clare to us*, says God, *Things to Come, that we may know, you are Gods*: Yea, do good, or evil; *viz.* When you have Foretold them; Let the Things Foretold come to pass by your power: Now seeing our Scriptures are full of *Prophecies*, on which these Evidences must be Founded; There wants nothing but Interpretation; Adjusting what is past, to its Just Times of Coming to pass, according to *Prophecy*, and *History*; and there-by laying assured Grounds of *Interpreting Prophecy* concerning what is to come: Oh, why do we not then concerning *Things to Come*, which Christ hath Promised, the Spirit shall lead us into and shew us; engage our selves in *Interpretation*? Seeing the Apostle *Peter* hath assur'd, *No Prophecy is of Private Interpre-tation*, or *Reserv'd*; even as in things past, Relating to Christ, which we so vehemently Argue upon against the *Jews*, and with so great Reason, why not in things to come concerning his Kingdom?

Infer. 2. We have hence Authority to Joyn Interpretation of Prophecy, and the Expectation of the Return of Miracles together, that when in *Daniel*, c. 12. 6. It is Enquired, *How long shall it be to the End, or to the* Perfecting *of* Wonders? Those great Numbers of Time leading to the Blessed Time of the 1335 Days, that shall make every one Blessed, that

Comes to them are Given; Certainly therefore Wonders shall be, or Miracles Return, when the Time of *Finishing is.* And those numbers must Lead to that Time.

Infer. 3. How Earnest, and Diligent should we be to be *Found of him in Peace*, without Spot, and Blameless; not in a state of War, when that Prince Comes, with his *Name written on his Vesture*, and *on his Thigh*, *King of Kings*, *Lord of Lords*; who in *Righteousness Judges*, and *makes War*, and *slays with the Sword*, that *proceeds out of his mouth*: Oh, Let us therefore be *Diligent*, we may be *found of him in Peace*, and not in the Army of *Armageddon*, in that Battel *with God Almighty*; this is the coming to the 1335 Days, A Blessedness is pronounced upon in *Daniel*; A *Coming* with *Christ*, with the *Armies of Heaven*, in *white Linen*, on *white Horses*, as his *Called*, *Faithful*, and *Chosen*; *with him*, on his side. How looking, and considerate should we be upon this Concernment! That we be found truly Fix'd in the *Firmament* of *Christianity*, that neither in Regard of the fowl *Antichristian* Errors, nor the inward Impurities of Heart, and Life, we are as *wandring*, and *Falling Stars*, for whom is *reserv'd the blackness of Darkness for ever*; but may shine, as the *Stars*, and as the *Firmament*, Fix'd in that *Firmament of Christianity*; by the light of which Holy Men are now *wise to win Souls*, and to *turn many to Righteousness*; from which Antichrist by *Transgression Fell*, *as a Star from Heaven upon Earth*, *and went down to Open that bottomless* Pit, and fill'd the World with *Darkness* and *Smoke*; and shall be cast into his own place at that day, the *Lake* that Burns with *Fire* and *Brimstone*; But the *Righteous* shall shine forth as the *Sun* in the *Kingdom* of their *Father*, in the *New Jerusalem* with *God* and the *Lamb*; and *for Ever.*

Rev. 9. 1.

If these Things seem hard to be understood, let us therefore *grow in Grace*, and in the *Knowledg of our Lord and Saviour Jesus Christ. To him be Glory for Ever.*

THE END.

An APPENDIX.

This Prediction *I have added by way of* Appendix, *concerning Greatest Revolutions in the so near Approaching Year*, 1698.

Found in the Study of that eminent, Learned Person, Justus Lipsius, *who Dyed in the year* 1606.

Transcribed by Dr. Mayer, *into his Preface upon all the Prophets, published* 1653. *and there to be seen by any who will inspect it.*

Translated, and Remark'd upon according to its Agreement *with* Scripture Prophecy, and the Line of it's Time, *explain'd in several Discourses; demonstrating, the* time, times and half time *sworn by Christ, as the space of the Antichristian Apostasy shall end in the year* 1697. *And so these so Grand Events appear in a settlement and Consistency*, 1698.

The Original PREDICTION.

POst Mille Expletos a Partu Virginis Annos,
Et post sexcentos Rursus ab Orbe Datos,
Nonagesimus Octavus, Mirabilis Annus
Ingruet; Is secum Gaudia Læta Feret.
Corruet hoc Anno *Turcarum* Invisa Propago;
Roma, Tuum in Libris Fabula Nomen Erit,
Omnia Tunc ibunt Mundi sursum, atque Deorsum
Imperia, ut Populos Sceptra Novella Premant;
Utque suum Cunctas Verbum Diffundat in Oras
Christus, & Imperitet *Nomine* Ubique *Suo*.

The

The Translation.

FRom *Virgins Son a Thousand Years when told,*
And after them six Hundred more are Roll'd;
Then Ninety Eight, *a year of Wonders Comes,*
And Joyes on Joyes It heaps, to Vastest Sums;
The Hated Stem of Turks *that year shall Fall:*
Oh Rome, *in Sacred Books Foretold, men All*
Shall call thy Name That Lye: Earths Empires Move
Their upside down; a Novel Empire prove
The Universal Monarchy; *Then Christ*
To th' Everlasting Gospel *giving Rist,*
Shall through all Tongues, and Kindreds it diffuse,
And for Imperial Style *his own Name use.*

I can Humbly Bless God, I have never been subject to be lightly Impress'd upon by any Pretensions to *Prophecy*; Revering only that *sure word of Prophecy*, *Scripture Prophecy*; to which I esteem the word, *Prophecy*, in proper speaking, to be now only due; as the word *Scripture* to Sacred Writ; and the *Word* to the Word of God; yet it is very certain, there may be still, and there is still vouchsafed by God such Expositions of the sure Word of Prophecy, as that his Servants thereby have the *Testimony of Jesus*, which is the *Spirit of Prophecy*; or some Eminent Servants of God, as A. B. *Usher* had; may have particular Foresights given them; or God may providentially Dictate to the minds of whom he pleases, the Foretelling of particular Events, and their Times; and each of these may, in general speaking, be call'd *Prophecy*, or rather (as I choose) Prediction; All this notwithstanding; A Vain Credulity, a weak Superstitiousness, Fanatick Heats I have, through his Grace, Far Removed from me; and I desire still to Renounciate to them.

Yet being (as I may Account) Providentially Directed to this *Prediction*; which I can sollemnly Affirm had so little to do yet with my so constant Fixing on *Ninety Seven*; that I had never Taken the least notice of it, before the latter part of the last year; Nor had I now minded it in the least; but that I found it to Tread the path of *Scripture Prophecy* in so great, and wonderful Events; and according to the *Line of Time* given also by

that

that *Prophecy*; with which I have for several years last past, *Separated my self to Intermeddle*, and to make, as publick, as I could, as one Principal Point of *Wisdom* at this Season, now the Day is so *near Approaching*; I have found upon most Assured grounds; This *Prediction* hath fallen upon the Just Time for those Events, that commencing 1697 shall settledly appear, 1698.

Moreover, I find, This *Prediction* Formed in the very Phrase and Words, which are so Applicable to the sacred Style; that considering both the Substance and the Happiness of the very Expression in several Instances, I cannot deny my self the Satisfaction, and others the Benefit (as I hope and desire) of making some Remarks upon such an Effort of Providence; in giving to, whoever it was, a Prediction so agreeable to *Prophecy*; a *Prediction*, in undeniable Fact, many years before the present Time, so consonous to what, upon strongest Arguments from the Word of God, with the Consent of Undeniable, Universal *History*, I have offered to General Knowledge, and Observation; To Excite to the Pondering of which Substantial Proof, I have some Expectation; such a Concurrent, short *Prediction* (because we are naturally Inclin'd to have some kind of Quicker Thoughts for such) may not be unuseful.

This *Prediction* is affirm'd by Dr. *Mayer*, to have been found in the Study of *Justus Lipsius*, a Name so known to the World, for All Learning, and Sagacity of Enquiry into All Things; and of the *Roman* (as they will have it call'd) *Catholic Church*.

I confess, I can give no greater Proof, It was found there, than that Dr. *Mayer* hath left it so Affirm'd; but if it was so; It Argues, There was some Observation Defer'd to it by him; that he gave that Paper a place in his Study, which *Foretold Rome*, as the *Catholick Church*, should become one of the most notorious *Fables* in the World; and be exposed, as one of the greatest Cheats upon it, Altho he seem'd to adhere to it; I say, He seem'd (for of so great a Wit, I question it) However bigotted he appear'd in Writing the *Virgo Hallensis*.

But that which is enough to me, and will be, I suppose, to others in this Kind, is; That it hath undoubtedly been extant in Print above Forty years, and so in the Hands of many persons; and that any one may see it at any Time, that Pleases.

Now it must needs be, Dr. *Mayer* knew it a *Prediction* of some Age in his Time, in Assigning it to *Lipsius* his Study, who Died near Fifty years before; and how long before it came into *Lipsius* his Study, it cannot be said; Yet indeed Forty years in this matter, is as much as an Hundred; and to Dr. *Mayers* Preface in this Case, as much as *Lipsius* his Study. For the whole stress lies here; that such Events were Foretold so long before; that there was no Train of Causes leading probably to that *Ninety Eight*, more than any other year; and that there be sufficient Assurance of this by the *Predictions* being in well known Hands: Now both these are uncontestable concerning this *Prediction* by being so long ago in Print in Dr. *Mayer*, and Dr. *Mayer's* Works in many Hands. The Sum of the matter is, This *Prediction* was so long, before 98, an undeniable matter of Fact in Print, and known to be so.

But I must not conceale; There is a Prediction in *Stows Annals*, p. 749. According to which, This, I am Discoursing, most probably was Form'd, as appears by several Allusions of the one to the other, so plain as not to be Denied. It is a *Prediction* upon that famous year 1588, running thus.

Post Mille Expletos a partu Virginis Annos,
Et post Quingentos Rursus ab orbe Datos.
Octagesimus Octavus, Mirabilis Annus
Ingruet; Is secum Tristia Fata Feret:
Si non hoc Anno Totus Malus Occidet Orbis,
Si non in Nihilum, Terra, Fretumque Ruant
Cuncta Tamen Mundi sursum, Ibuntque Retrorsum
Imperia, & Luctus undique Grandis Erit.

There Englished thus

When after Christs Birth, there shall be expir'd,
Of Hundreds Fifteen years, Eeighty and Eight;
Then comes the Time of Danger to be fear'd,
And all mankind with Dolors it shall fright;
For if the World that year shall not fall,
If Sea and Land then Perish, ne decay,
Yet States and Kingdoms then alter shall,
And men to ease themselves shall have no way.

Now this last Recited *Prediction* is said to be written by *Regiomontanus*, that most Famous *Astronomer* of his Time, in the year

year 1475. the year before he died at *Rome*; And the *Prediction* I now Recommend, may seem to be a meer Imitation of it; and so to be the Diversion of a Fanciful, Poetical, and Adventrous Pen, wantonizing upon a Former *Prediction*, and Running Counter to it; and that therefore there is no Regard to be had to it. But I shall argue the contrary, and that upon Due Compare of the one with the other, That in Dr. *Mayer* will be much advanced in Repute.

I do grant, That it was written by one, that had laid the Prediction of *Regiomontanus* before him: Nay, I make no doubt, he writ it after the year 1588. when the Remarkable Events of that Famous Year had given Reputation to the *Prediction* upon it: Whoever therefore writ the Prediction before us, Coasted, and Glanced along upon that of *Regiomontanus*, grown into Esteem by Things Answering it; and grafts a far greater Prediction upon so much, as would serve his main purpose, and Leaves the Rest. And this he did to give it some Remarkableness, by appearing in some of the Garb of what had obtain'd a Degree of Honor by the Effect following it: But it indeed far exceeds its Copy; and since I know, it is so Truly according to the *Sure Word of Prophecy*, I am assur'd, whoever writ it, writ it either from a Judgment enlightned by deep Enquiry into *Scripture Prophecy*, or by some Divine Impulse, and far above the Copy.

And as Reasons of my Assurance herein, I make these Observations upon it.

1. In the other *Prediction*, there is nothing, but what falls within an ordinary Human imagination, supposing the world in an Hurly-Burly, and Confusion; but such a *Series* of Events known only to Scripture, and its *Prophecy*, not to be Read in the Stars, nor in the Book of Nature, but the Book of God only, shews a much higher Original, than Human Imagination, taking Copy from one much lower than it self; but either a mind Divinely Taught by Scripture Prophecy, or at least, Providentially Impell'd, as *Caiaphas's* was, *John* 11. 51. and not *speaking of it self*.

2. Whereas in the other *Prediction*, The Events, though signified to be great, yet are but General, and Confused, and no one Express; In this *Prophecy*, all is very great, each Event is of the

the greatest, that can be Thought of within the state of the whole present World; each is Distinct, Firmly declared, Like one that knew he spake on great ground; this Poetry and Fancy do not use to do.

3. Whereas a mere Fancy, or Humor of Foretelling would have chosen some nearer Time than above a *Century* beyond that 1588, to raise a quicker Expectation; and thereby a greater Amuse; this *Prediction*, carries steddily to 1698, so far off.

4. A Naked Fancy, or Incertainly guided Arrogancy of Foretelling, if it had born so Aloft, and at a Distance from the Time of the Former *Prediction*, would have hardly miss'd of the Chime of 1638, Answering 1588. For we see common Expectation hath of it self run upon that year, and has not been greatly mistaken, in Regard of the *Revolution* in this Nation, wherein *All the European World* hath been so much concern'd also; to carry therefore the *Prediction* as from one 88, and not to stop, and quarry (as one may say) upon the next 88. but to fall Perpendicularly upon 98. is a higher flight, than of a Fancy.

5. The words chosen out, by whoever, was the *Predictor*, so susceptible of, so ready to Fall into, and to Cope with the words, and Images of *Scripture Prophecy*, are a very great Argument, and Assurance; He either from Great Acquaintance with *Scripture Prophecy*, and Assistance from it in that mediate way, or some more immediate Inspirings of that *Holy Spirit of Prophecy*; or at least from a *Providential Impulse*, or Motion of Mind was Enabled to use words, which the *Holy Spirit Teacheth, comparing Spiritual Things with Spiritual*.

6r That, which above All Assures me, there was a Divine Extraordinary, either Explorating, and searching out of the *Testimony of Jesus* in the Written word; or from some Emotion of the *Spirit of Prophecy* in some Holy and Sanctified Person; or at least from some *Providential Impulse* of that *Spirit* upon the Person, that writ the *Prediction*, is, that he hath fallen upon that very time, I have by exact Calculation found to be the very Time for the Coming of these great Events to pass in a settlement in 98, after their beginning 97.

FINIS.